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THE JOSEPH STEELE MEMORIAL WINDOW





A HISTORY <sup>C</sup>  
*of*  
St. John's Evangelical  
Lutheran Congregation

*of*  
EASTON, PENNSYLVANIA

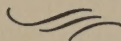
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BARBARA FRETZ KEMPTON, A.M., Ph.D.

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*Dedicated to my father*

FRANKLIN KLINE FRETZ



## AUTHOR'S PREFACE

On several occasions, when anniversaries have been celebrated at St. John's Church, a brief history of the congregation has been written. Since this church has a unique history covering a period of two hundred years it was thought advisable to bring the older records up to date and to add such new material as was found available. This is especially fitting at this particular time when the members and friends of the Church are planning to hold a celebration of worship and thanks.

As far as possible we have gone back to the original records. Many of these have, naturally, been lost since, in the early days, members borrowed records for their own perusal and frequently failed to return them to the church. There are certain periods of time when the pastor of the church was particularly interested in keeping records. For this reason some pastorates are treated more fully than others. A striking example of this fact is the record from 1845-1851 when Reverend Richards served the congregation. During the whole six years he kept a detailed diary of events connected not only with the church but with the social and economic problems of Easton and the nation.

Many have assisted in gathering material, checking old records, assembling the material for final publication, and proof reading. It is im-



possible to express the author's thanks and full appreciation for all these services and she is under obligation to her father, Rev. Franklin K. Fretz, whose knowledge of the old records and sources of information was so extensive, that, without his help, the compilation of the work would have been impossible; to Mrs. Herman Heyl for her painstaking translation of valuable minutes from the German; to Bishop Paul deSchweinitz, Bethlehem, Pa.; to Rev. Wm. F. Pfeifer, Jr.; Rev. Theodore Tappert, D. D., Professor of History of the Philadelphia Seminary; Miss Winifred V. Eisenberg, Librarian of the Philadelphia Seminary; Rev. John C. Mattes, D. D., Professor of Theology; Rev. P. A. Laury, D. D., Author of the, "History of the Allentown Conference;" Messrs. A. D. Chidsey, Jr., and Henry F. Marx, former Presidents of the Northampton County Genealogical and Historical Society, Mr. Wm. D. Nicholas, and Carlton Woodring, Esq., all of whom helped in research and made valuable suggestions; to the church secretary, Miss Jane Seibel; to the Misses Stella M. Smith, Esther Hively, Ruth Schlenker, Svea Nord, Mrs. Ethel Moll Roudenbush, and Mrs. Rose Smith, for stenographic services; and to George L. Transue, Miss Anna Searfoss, Wm. S. Stoneback and William Eckert, for research in the records of the Sunday School; and to Miss Mary Illick for her article on the Missionary Society.

Barbara Fretz Kempton.

Chazy, New York  
February, 1940

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# CHAPTER ONE

## The Pioneer Period

THE history of St. John's Lutheran Church is co-existent with the history of the Forks of the Delaware or Easton. Among the first to preach the gospel in this section were the Lutherans, whose ministers arrived at approximately the same time as those of the Moravian Faith.

Plans for Easton were begun as early as 1737-38, but the actual settlement did not occur for some years. The town was laid out in 1750 while it was still in the county of Bucks. Penn was desirous that the name of the new community be Easton, and that the new county be Northampton. There were sentimental reasons connected with this naming. Penn had recently married the daughter of Lord Pomfret, and her ancestral home was called Easton.

A survey of the town, covering about a hundred acres, was made in 1750. Parsons lists, at this time, only eleven families consisting of about forty people. Two years later the county of Northampton was formed. This contained approximately six thousand persons, of whom six hundred were Scotch Irish, three hundred Dutch and the remainder Germans.

Previous to this time the lure of the new country had become strong to the Palatinates. Their own land was overrun by hostile armies and life had become unbearable. Penn's province offered them an asylum. (1) Penn himself, after visiting in the new world, returned to England and Germany. In the latter place he pictured to the Palatinates the great opportunities in the new land. The picture became even more vivid when travelers returned home with glowing accounts of the foreign country. As a result of these various incentives a large emigration from the Palatinate took place between the years 1730 and 1750. Many settlers were Lutherans and Reformed. In the autumn of 1750 twenty vessels carrying twelve thousand persons reached the shores of Pennsylvania and Delaware.

In the early part of the eighteenth century there were few German Lutheran pastors and the Lutherans were ministered to by Swedish pastors. The German Lutheran Church did not become an organized religious hierarchy until Henry Melchior Muhlenberg was sent to America as a result of application to the Lutheran Pastors in London. In 1742 he arrived in Charleston and soon after settled in Pennsylvania.

One of the early Swedish Lutheran pastors in Pennsylvania was Andreas Rudman who arrived with two of his fellow workers in 1687 in response to a call by the Swedish Lutherans along the Delaware. On the day after his arrival he conducted a service at Wicaco which is said to have been

"the first in America in which the Lutheran ritual was rendered in its fulness according to the custom of the Mother Church." (2)



After working in Philadelphia in order to build up the church, Rudman lost his health and was forced to resign. Instead of returning to Sweden he settled in New York City. From there he worked with the many distressed churches which were without a pastor. Schmauk states in his "History of the Lutheran Church" that Rudman gathered up Lutherans who were German, Dutch or Swedish in this immense parish

"which included the valley of the Hudson, Long Island, East Jersey as far west as Phillipsburg and Easton." (3)

This was some time previous to 1703 because in that year he was prostrated and returned to Philadelphia.

The limited ability of Rudman to take care of the Church properly must have made the scattered families in New York, New Jersey, Eastern Pennsylvania including Easton, conscious of their lack of spiritual guidance and prompted them to send the following letter to the authorities of the University of Halle:

"TO THE AUTHORITIES OF THE  
UNIVERSITY OF HALLE:

"Grace, Mercy and Peace from God the Father and our Lord Jesus Christ.

"It has become necessary to address you and implore that you send to America Pastors who shall minister to our spiritual needs. We are a scattered settlement on the outposts of civilization without schools for the education of our children and Pastors to minister to our souls. Our community and others like ours is composed of local Protestants either of the Evangelical Lutheran or the Calvinistic Church. The Protestant Church is here also divided into three nations. There are found among us English Protestants,

Swedish Protestants, Lutherans and persons of the German nation of the Evangelical Lutheran and Reformed Churches. The Germans are destitute of altar and Pastor and roam about in a deplorable condition. A large number of Germans are joining the sects who use the English tongue. They allow their children to grow up without any religious instruction.

"The Swedish Pastor, Rudman, although finding it difficult to use the German tongue, has offered, regardless of the difficulty, to assume the German Dialect, to deliver a German address and baptize the children and administer the Sacraments using the German language.

"We sincerely pray a Pastor may be found to minister to us in Word and Sacraments. We pledge our allegiance to the Faith of the Augsburg Confession and promise to give our material substance to support those whom you may send to labor among us in spiritual matters."

Much of the early history of the Lutherans in this section is shrouded in mystery, as there are few authentic records of their work. By 1740, however, there was an established congregation here at the Forks, and, according to the "Hallische Nachrichten", when the city was laid out in 1750

"there had stood for some years on the Philadelphia Road, near Leonard Walter's land, a mile from the city a church, in which the Lutherans held their service. Two baptisms were already recorded in 1733."  
(4)

The story continues by stating that it was not known who performed the baptisms but that the first minister was Jacob Birkenstock who was pastor from 1740-1744. At the same time he served the Jordan Church. He is said to have kept his church records exactly and in fine writing. Unfortunately this record is lost. Birkenstock returned to Germany and died there in 1751.

During the year 1745 Henry Melchior Muhlenberg visited the Lutherans in Easton and, after instructing some young people, he confirmed them. At that early time, he writes in his diary that his eyes saw the importance of this locality. Between the years 1744 and 1749 the church was ministered to by several men besides Muhlenberg. These were John Nicholas Kurtz and J. Fr. Vigera.

Kurtz was born in Germany in 1722. He attended the University of Halle where he received an appointment to come to America in 1744. He was one of the twenty-four missionaries and leaders sent by that University to the Lutheran Church in the province.

Kurtz arrived in Philadelphia on January 15, 1745, with several other missionaries. When he reached that city he received a warm welcome from Muhlenberg. At first he was only a licentiate but in 1748 at the first meeting of the Lutheran synod he was ordained. Thus he became the first Lutheran minister to be ordained in the new country.

The trials and duties of the first visiting ministers were arduous and severe. In the Annals of the American Lutheran Pulpit the visicitudes of Kurtz are described:

"In traveling to his different preaching stations and visiting people, he was repeatedly exposed to attacks from savages; and sometimes the services of the sanctuary were conducted at the immediate hazard of life, and the officers of the church stood at the church doors armed with defensive weapons, to prevent a surprise, and, if needed to repel an attack." (5)

In March, 1746, Kurtz was sent to Reading for the second time. He left there for Raritan in

March 1748. While in Raritan he ministered to the congregation at the Forks. It is interesting to note that this minister, reared and educated in Germany, warmly espoused the American cause during the Revolutionary War. In 1776 he was naturalized and became an American citizen. During this time he was stationed in Susquehanna. In 1777 when money was scarce and

“the means of prosecuting the War extremely limited, after preaching an appropriate sermon, he invited his hearers to collect all the articles of apparel they could spare, such as coats, hats, shoes, stockings, shirts, and bedclothes, and send them to his residence for the purpose of distributing them among the destitute, suffering soldiers. The proposal met a cordial response, and, at his instance, a committee was appointed to make the distribution.” (6)

While Congress met at York, Kurtz' home was used to house Bishop White, the Spanish Minister and, later, the French Minister, as well as the member of Congress from South Carolina.

Vigera, another itinerant minister who visited the Lutherans in Easton and preached to them, was also an interesting character. He was born in Alsace and came to this country for the purpose of raising silk worms in the South. He had little success with the silk culture because of the changeable nature of the weather. Since Vigera had a commercial training his mother urged him to return to Europe. He acquiesced and left Ebenezer and started for Europe by the way of Philadelphia. In that city he became friendly with Muhlenberg and through his influence took up the profession of teaching and catechizing. As a result he was sent to Easton by Muhlenberg as well as to Upper Milford and Saucon.



Ludolph Henry Schrenk was the next pastor of the congregation at the Forks, where he ministered from 1749 to 1754. The story of his life is not exactly exemplary. The exact date of his birth is not known, but the place was Lunenburg, the Electorate of Hanover, Germany. His father died when Schrenk was only a small boy, and the son was consequently cared for by a prominent man of his home town, sent to schools and attended lectures in philosophy at a Bavarian University. He left Germany and went to England where he obtained free passage to the province of Georgia.

He arrived penniless in Philadelphia in 1749. He could not understand the language and was not able to apply himself to a trade. Pastor Brunholtz took pity on him and cared for him. Later, Brunholtz sent him to Muhlenberg who was living in New Hanover. It finally occurred to Muhlenberg that since the young man showed some interest in piety and could neither farm nor teach, he might be led into the ministry.

"At the end of seven months it was thought time to introduce him to the practical methods of the holy office, and he was therefore sent to an extensive congregation of Upper Milford, Saucon in Lehigh County, Perkasio in Bucks, and the Forks of the Lehigh and Delaware (now Easton); his residence was to be in Saucon." (7)

He labored earnestly and in November, 1752, was ordained. In 1753 he received a call to Raritan and moved there in December.

The later history of Schrenk shows that Muhlenberg and Brunholtz were deceived by him. In the course of time he showed himself to be sus-

picious, artful, and totally unworthy of the trust they had put in him. During the time that Schrenk was only a catechist in Easton, Muhlenberg allowed Schrenk to preach, catechize and baptize children. Muhlenberg himself administered the holy communion, or permitted it to be done by some ordained minister.

Eventually, after hearing of Schrenk's misdemeanors, Muhlenberg became so incensed with him that he borrowed money to pay for his passage to England.

According to the "Hallische Nachrichten," for a few years after Schrenk left Easton a vagabond pretender served the congregation. Again we find that the history is vague. Even the supposedly authentic "Hallische Nachrichten" states that Daniel Schumacher preached in Easton once a month from May until December 1768. All subsequent histories have accepted this date. It is found, however, to be incorrect according to a diary of Schumacher which has recently been presented to the Library of the Theological Seminary at Mount Airy. This diary consists of a listing of the ministerial acts performed by Schumacher. Here we find recorded the baptisms at which he officiated during the period from May 1758 to September 1758. Once a month these are recorded for the city of Easton. The following is therefore an official and new list of these acts and substantiates the fact that Schumacher served the Easton Congregation from May to September 1758 instead of May to September 1768. Since these recently discovered records of Baptisms by Schumacher are not contained in the records of our Congregation, it was thought best to include them in this Historical treatise at this place:

## DANIEL SCHUMACHER DIARY

*Easton, May 21, 1758 to December 1758 Monthly*  
"May 23, 1758—I baptized Johann Adam, son of Enoch Weber and Maria Elizabeth in the city school-house. Sponsors Johann Adam Heu and Anna Maria Conradin, unmarried.

July 23, 1758—Baptized Abraham Heu born June 19. Parents Melcher Heu and Susanna. Sponsors Abraham Lefevre and Elizabeth.

July 23, 1758—Baptized Johann Jürg at age 10 weeks. Parents Peter Doll and Margaretha in school-house. Sponsors Jürg Mumbauer and Anna Maria Conradin, both unmarried.

July 23, 1758—I baptized William in the school-house. Son of Thomas Wardth and Magdalena. Sponsors Peter Leib and Anna Maria.

On the 13th of August, 1758—Jürg Philip 3 weeks old, baptized in the city of Easton. Parents Philip Schuck, Elizabeth. Sponsors Philip Holtz and Henrich Schupps, the parents of Marie Elizabeth.

On the 13 of August—I baptized Jacob, 1 year and a half old, in Easton. Parents Christian Müller and Barbara. Sponsor Abraham Lefevre.

13 of August 1758—Baptized Johann Jürg, 14 days old, Easton. Son of Philip Reimell and Anna Katharina. Sponsors were Jürg Reimele and Anna Elizabeth.

13 of August, 1758—Johann Daniel. Born 4th of August near Easton. Parents Caspar Ritter and Anna Maria born in-land. Sponsors Johann Müller and Anna Maria.

17 of September, 1758—Jürg Friderich, 14 days old, son of Friderich Lauster and Anna Maria. Sponsors Jürg Friderich Hermann and Anna Maria.

17 of September, 1758—Anna Catharina in Easton, 3 weeks old. Parents Stephen Horn and Anna Kuningunda. Sponsors Fredirich Kuhn and Anna.

17 of September, 1758—Anna Christina, 4 months old, at Easton, Father Jacob Miner and Catharina.

Sponsors Frederick Nunckesser and Anna Christina. 17 September, 1758—Elizabeth. Born 8th of August. Baltser and Catharina. Sponsors Melchoir Heu and Susanna.

17 September, 1758—3 weeks old. Anna Maria. Parents Jacob Gebhardt and Anna Maria. Sponsors Johann Adam Heu and Anna Maria."

According to the previous records, from 1740 at the latest, services were held in Easton at the Forks as well as at a small church on the Philadelphia Road one mile from Easton. The latter church was abandoned in 1762 when the members joined with those of the Easton congregation. Keiffer, in his book entitled "The Forks of the Delaware," reports that in 1755 the Germans of the Reformed and Lutheran denominations of Easton raised enough money for a school house which they built on the corner of Church and Sitgreaves Streets. This was used for both church and school purposes. Undoubtedly this is the school to which Schumacher refers when he writes of baptisms performed in the school house in 1758.

The next house of worship used by the Lutheran congregation at the Forks is supposed to have been a building on South Third Street below Ferry, later known as the Washington Hotel. Some questions have been raised as to the use of this building by the Lutherans because there is no deed or record showing that it was ever purchased by the congregation. It is known that in those days a purchase was seldom made by a church but rather by individuals who were members of the church. We can only present all the records that have been found and allow each reader to decide



for himself the authenticity of the fact that the Lutheran Church used this building for worship.

In the "Hallische Nachrichten" we find this statement:

"As early as 1762 the congregation of the Church on the Philadelphia Road united with the congregation at Easton and the building used for worship and school was situated on South Third Street. It was purchased for 400 Pfd. (400 pounds) or \$1,066.00. According to the day book of Pastor Daniel Schumacher the Easton congregation worshipped in a schoolhouse previous to this time." (9)

In "A History of Bethlehem," Joseph Levering writes:

"Two of the Bethlehem officials, Nathaniel Seidel and Andrew Anthony Lawatsch, a new man who arrived from Europe in May, went to Easton on that day (July 13, 1752) to take up two town lots with a view of securing betimes, a site for a building and a possible official establishment at the county seat. It is stated that they were the first to secure the lots they selected, there being a lively scramble. These lots were on Ferry Street. On one of them a building was erected in 1761, which was to be occupied by an organization of single men and to serve as a preaching place. On this account it was spoken of as a Brethren's House. It was sold by the Bethlehem authorities in 1763. They owned the other Easton lot, a "Water lot" until 1793.

"The reasons for abandoning the foot-hold at the county seat are not clear. Captain F. Ellis in his History of Northampton County (1877) erroneously notes this house was built 'probably as early as 1754' and ascribes the withdrawal of the Moravians to their 'strong desire to avoid contact with other communities and peoples,' when it was concluded to establish the county seat where they had built that house. Deeds for the lot were executed in 1757, and the lines re-established July 23, 1760. The foundation was staked off October 8, following. The building was com-

menced in the spring of 1761, under the oversight of Gotlieb Penzold, according to the plans of Andrew Holger, the Bethlehem architect. No Moravian organization was formed there. Moravian preaching was frequently held from October 30, 1759 on through 1760 in the undenominational log schoolhouse and meeting house built by Mr. Parsons in 1755 on what was then Pomfret Street with aid from the "German Society;" and after the new stone house was completed, it was continued there occasionally until the property was sold in 1763 to John David Boehringer, formerly of Bethlehem, who appears to have established the first tannery at Easton. Boehringer bought it for the Lutheran Congregation, the price being £400, so says Matthew Henry, "History of the Lehigh Valley," who states that the second floor was used as a place of worship and the lower rooms as a parsonage." (10)

Ethan Allen Weaver also mentions the fact that the Lutherans used this building for Church Services. In the "Jubilee History of Easton," pages 9 and 10, he writes:

"In 1762 the Moravians erected the first church building in Easton. It was built of stone, two and a half stories high and stood on the west side of Pomfret (Third) Street, about 50 feet south of Ferry Street. This building, however, they never occupied, but disposed of it the following year to the Lutherans, who occupied it until the completion of the Union (Lutheran and Reformed) church building in November 1776. The building was occupied as a hospital and by Col. Jacob Weiss, Deputy Quartermaster General, Continental Army, during the Revolutionary War, and afterwards as a poorhouse. It subsequently became a well-known inn and in 1873, at the time it was demolished, it bore the name "The Washington." (11)

In one of the Moravian records mention is made of the sale of the two lots and building

thereon under date of April 18, 1763, to the Easton Lutheran wardens, Adam Yohe, Conrad Streuber, Abraham Berlin and Valentine Opp, for four hundred pounds. An entry of March 16, 1765 shows that the Church wardens paid in full.

Both Conrad Streuber and David Behringer were active in the affairs of the congregation at this time. There are numerous amounts of money paid to them by the congregation through these years. Evidently they purchased the property and had some arrangement by which the congregation paid them interest or amortized debt. No records are found in the minutes now extant, since the first protocol of the congregation has been lost. There are records of church treasurers paying amounts of money to these men at this time, but no statement is made as to the purpose of these payments.

According to the Documentary History of the Ministerium, the Lutherans of Easton appeared before Muhlenberg on May 13, 1763, and told him they desired a faithful pastor as they now had bought a building for school and worship on South Third Street, for four hundred pounds.

The following records, taken from the Easton Court House, state the official transactions which are recorded in the deed books in reference to the lots in question.

JOHN OAKLEY and	{	B - 1 - 33	450 £
ELIZABETH, his		3/3/1762	
wife, to		9/28/1765	
NATHANIEL SIDELL		4/14/1762	

ALL THOSE TWO CONTIGUOUS Lots of ground situated, lying, and being in the Town of

Easton in the said County of Northampton, containing together in breadth North and South one hundred twenty feet and in length or depth two hundred thirty feet; bounded Eastward by Pomfret Street, Southward by a lot of ground marked in the general plan of the said Town No. 120, Westward by a twenty-foot alley, and Northward by Ferry Street (NOTE: John Oakley acquired the foregoing property from the Penn heirs

who reserved in their deed of conveyance an annual rent of fourteen shillings sterling.)

## DEED

NATHANIEL SIDELL AND ANNA JOHANNA, HIS WIFE to CONRAD STREUBER	}	B - 1 - 44 10/28/1765 10/28/1765	700 £
---	---	--	-------

## DEED

CONRAD STREUBER ESTATE, ELIZABETH STREUBERIN, DEVISEE, to DAVID BERRINGER	}	B - 1 - 29 3/11/1765 9/27/1765	400 £
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It seems likely that because the congregation now had a settled place of worship they were able, in 1763, to secure the services of a very famous and interesting minister, the Reverend Bernhard Michael Housihl. He was born in Heilbronn, then a free imperial city, in 1727. In 1746 he matriculated at the University of Strassburg as a theological student, and was ordained by the



Lutheran Consistory at Amsterdam where he was a candidate for missionary work in America. Before embarking for this country, he married Sybilla Margareta Mayer, the daughter of an actuary public in Ulm.

After he came to America, Housihl, in 1752, became pastor of the Lutheran congregation in Frederick, Maryland and from there he went to Reading. The coming of this distinguished pastor and his gifted wife is said to have had an elevating influence on the whole congregation.

The congregation at Easton called Rev. Housihl. There is a report in the Documentary History that the delegates at the convention held in Philadelphia October 16, 1763, appeared from both the Reading and Easton congregations. The latter insisted that the Reading pastor who had accepted their call must move to Easton before winter. (12) The president asked whether the change could not be postponed until spring, as it was dangerous to travel at this time on account of the Indians and the vacancy could not be filled in Reading so quickly. It was understood that the vacancy in Reading could be more conveniently visited by visiting pastors than the congregation in Easton and so it was decided that the change take place.

Rev. Housihl remained in Easton but a short time and, in 1765, he was in Philadelphia. His following history, although it has no bearing on the work of St. John's Lutheran Church is fascinating. In 1770 he was pastor of the Hollandish Church in New York and preached in three languages, Hollandish, German and English. At this time he was also a trustee of King's College

as the charter stipulated that the pastor of this particular Lutheran church should be a member of the board. His troubles began during the Revolutionary war when his sympathies were for the British. As a Tory he was safe as long as Great Britain held New York but after the surrender of Cornwallis at Yorktown he and his family were compelled to flee for their lives. They sought safety on a British vessel and, with a letter from their congregation as recommendation to a church in Nova Scotia, the Housihl family sailed for that possession of their beloved country.

Some Lutheran writer with vision and imagination might well be repaid for tracing the story of this brilliant family through the years in an historical novel in which the main facts were embodied. The Lutheran congregation at Halifax was a struggling one. The coming of Rev. Housihl to this German congregation of St. George was a great boon. For the first time in thirty-four years the members were able to hear their minister preaching to them in their native language. Because of the small salary his congregation was able to raise Housihl was advised to apply for aid to the Society for the Propagation of the Gospel in London. This society was connected with the Church of England, and in order to receive aid Housihl was compelled to go to England and be re-ordained at the hands of the Bishop of London, which he did in 1785. He then returned to Halifax in the dual position of pastor of the Lutheran congregation and also German missionary of the English Society.

His children reached positions of influence. Two of his sons became surgeons in the British







navy, and a third served on the staff of the Duke of Kent. Two daughters married officers of the British fleet, four others married officers of the British Army, while the youngest became the wife of Captain Semour, a nephew of the Duke of Somerset.

Pastor Housihl died in 1799 and was buried in a vault beneath St. George's Church, Halifax, Nova Scotia.

During the Colonial period the Lutheran Church held a position of prominence in the province of Pennsylvania. Dr. Schmauk has traced the story of the Lutheran settlements in America beginning with the emigration to Venezuela in 1529, one year previous to the delivery of the great Protestant Confession itself. He continues with the settlement of Manhattan as well as the story of the early Swedish settlement along the Delaware. These settlers translated the catechism of Luther into the language of the red men and taught them to say "Give us this day an abundant supply of corn and venison," instead of the ordinary "Give us this day our daily bread." Schmauk continues:

"With all its weaknesses, the Lutheran Church has some unique claims upon this Commonwealth. The first settlers in Pennsylvania were Lutherans. They were colonists sent to America by the greatest of Lutheran kings, and his chancellor, under the leadership of the same Reformed ruling elder who had already established New Amsterdam, and with instructions to establish a Lutheran Church, a Lutheran mission among the Indians, and with a long line of Lutheran pastors. Nearly a century prior to the great and far-sighted Quaker whose family name was rightly given to this Commonwealth, the Lutheran Church was planted on the western shore of its beautiful boundary

river, and the Christian religion was taught to the red men of the Delaware region by Lutheran missionaries. The first sacred building erected within the confines of the territory of Pennsylvania was a Lutheran Church. The first songs of praise that went up to God from the shores of this State were of the Lutheran liturgy. The first book in North America to be translated into the language of the American Indian was Luther's Catechism." (13)

The early settlers were God-fearing men and women with one goal before them, namely, to establish a home in the wilderness where they might worship Almighty God as conscience directed them and as they were commanded by the Eternal Word. Here they would educate their children, teach them thrift, and live in harmony and peace with their fellow men.

"Washington himself recognized a bulwark against the incoming waves of French frivolity and rationalism in the sober orthodoxy of the German Lutheran Church." (14)

We must not remain unmindful of the fact that during this expanding period other congregations were organized in different sections of our country. Less than a mile from the site which became the permanent home of St. John's, another congregation was established on the banks of the Delaware in Phillipsburg, New Jersey. Although a ferry had already been established by which people could cross from one side of the river to another, it evidently was felt best to have a congregation on the New Jersey side of the Delaware river.

Miss Katharine N. Stryker, a member of our Congregation, has the only detailed information at present available concerning this Church. It is known that an old log church stood in Phillips-

burg near the corner of Hudson and Brainerd Streets. In the rear of the building there was a graveyard which was used for many years, but was abandoned when the Morris and Essex railroad built its lines in Phillipsburg in 1866.

The Communion cup and altar cloth used in this Church are in the possession of Miss Stryker. On the base of this cup is the following inscription:

1761  
C. A. M.  
I. P. B.

The meaning of this inscription is unknown. The original subscription book for the erection of this church building has wooden covers with the pages sewed to the cover and bound with a piece of leather. It contains the name of 269 subscribers, many of which are undecipherable. At the top of the front page is the following statement:

"This little book is for to write in what every Christian Heart has given to the building of the House of God in Phillipsburg in the Province of New Jersey."

The only date that appears in the book follows the signature of one of the subscribers:

"Johannes Dull, September 2, 1761."

Reference might be made to the establishment of other congregations, but that is beyond the scope of this work. The reason for this insertion is because of the proximity of the Phillipsburg Church to the newly merged congregation which was, at the same time, in the process of permanent settlement in Easton.

Everywhere the famed motto of Muhlenberg, "Ecclesia Platanda," was being carried out, and the church was planted.

#### FOOTNOTES FOR CHAPTER ONE

1. Beidelman, William. The story of the Pennsylvania Germans.
2. Schmauk, T. E. A History of the Lutheran Church in Pennsylvania. (1638-1820) P. 46.
3. Ibid p. 51-52.
4. Nachrichten von den vereinigten Deutschen Evangelisch Lutherischen Gemein in Nord-America. p. 111.
5. Annals of the American Lutheran pulpit p. 21.
6. Ibid p. 22.
7. Proceedings of New Jersey Historical Society p. 198.
8. Schumacher's Diary. These records have been translated from the German in which they were originally written.
9. Nachrichten p. 112.
10. Levering, Joseph Mortimer. History of Bethlehem, Pennsylvania p. 267-268.
11. Weaver Ethan Allen. Jubilee History of Easton p. 9-10
12. Documentary History p. 70.
13. Schmauk, T. E. The Lutheran Church in Pennsylvania p. 34-35.
14. Ibid p. 29.



## CHAPTER TWO

### The Early National Period

FOR several years, according to all known records, there was no regular pastor at the Lutheran Church in Easton. In 1769 Christian Streit took over these duties and remained a faithful pastor for ten years. He was the first native born American to be ordained in the Lutheran Church.

Streit was born in New Jersey some miles distant from New Germantown on June 7, 1749. His father was Leonard Streit, a deacon of the Raritan Church. Little is known of Streit's early training. He received his classical education at the College in Philadelphia, and was graduated in 1768. This college became known as the University of Pennsylvania when the charter was changed in 1779. His theological training was received at the hands of the great patriarch, Henry Melchior Muhlenberg, and Pastor Wrangle. At the age of twenty, in 1769, he was licensed by the Synod to preach and went to Easton for his first charge. Streit was a man of delicate, feeble frame, given to periods of great melancholy. Much of his time was spent in the instruction of the young. He always was interested in seeing that the members of his congregation were acquainted with the doctrines and duties of Christianity. His passion-

ate fondness for music made him strive to improve the music of the church. It is said that in the absence of the organist Streit would read the hymn from the pulpit, then go to the balcony and play the organ and lead the singing, return, and proceed with the sermon.

He began a careful recording of the ministerial acts of baptism, marriage and confirmation as well as the vestry meetings. A copy of these records written in German is now found in the vault of St. John's Church. This translation was made by Mr. Peter Schoch.

The names of the elders of the Church in 1770 were Melchoir Stecher and Frederick Kuhn. The deacons were Michael Lehn, Frederick Gewinner, Johannes Ries, Conrad Ihrle. Those who communed in 1770 were:

Jacob Protzman  
 Christopher Stecker  
 Conrad Ihrle  
 Heinrich Schmidt  
 Johannes Schneider  
 Christian Miller  
 George W. Raup  
 Elizabeth Kegel  
 Rosina Steinhauer  
 Catharine Gleis  
 Anna M. Trengler  
 Helena Becker  
 Catharine Drechsler  
 Elizabeth Riehl  
 Anna M. Jaeger  
 Eve Hoffman  
 Catharine Denkist  
 Jost Miller  
 Barbara Lehr  
 Elizabeth Ahrendt  
 John Mosch

John Yeager  
 Ludwig Stecker  
 Melchoir Heid  
 Michael Upp  
 John Spangenberg  
 Andrew Uhler  
 Frederick Kuhn  
 Isaac Bernhardt  
 Christian Pfeiffer  
 Adam Reiser  
 Anthony Deg  
 John G. Bittenbender  
 Peter Rieser  
 Andrew Grotz  
 Jacob Weigand  
 Christian Holland  
 John Ries  
 Frederick Gewinner  
 Adam Dustart  
 John Flora  
 Theobald Drumheller

Melchior Stecker  
 Zacharias Hagelbercher  
 Christopher Bittenbender  
 Phillip Sterin  
 Melchoir Jung  
 Conrad Rohn  
 George Schickle  
 Thomas Osterstock  
 Martin Hasch  
 Ludwig Rieger  
 Andreas Eichenmeyer  
 Jacob Lickfield  
 Anna E. Arndt  
 John Sieberle  
 Catharine Schumacker  
 Rosina Steinhauser  
 Anna M. Wagner  
 Catharine Dinkey  
 Fronica Summeny  
 Susanna Schmely  
 Catharine Stolz

John Domar  
 Elizabeth Kroner  
 Magdalene Moser  
 Elizabeth Roiter  
 Hannah Rustein  
 Margaret Vannetter  
 Michael Iohe  
 William Cromer  
 Jacob Buss  
 Matthias Gloser  
 Adam Sand  
 Michael Walter  
 Phillip Koch  
 George H. Weibert  
 Anthon Deckhart  
 John Papp  
 Elizabeth Fritschman  
 Nicholas Horn  
 Junigunda Horn  
 Peter Hay  
 William Barnet  
 (and others)

The financial matters of this period are treated very lightly in the records. No mention is made of the pastor's salary, but, on February 29, 1772, there is a statement recorded that

"the amount left over after the paying of the pastor's salary was 4 pounds, seven shillings and 9 pence, which was put in the care of Michael Lehn."

The Documentary History of the church records that at the convention held in Lancaster, September 27-28, 1772, Rev. Streit from East-town was a delegate. At this convention

"letters from certain small English congregations were handed in and read, in which they earnestly requested that they might occasionally be visited and be provided by the means of grace by our brother, Mr. Streit, from

Eastown. It was resolved, in this matter to send a letter to Eastown elders and deacons, which was done."

During Rev. Streit's pastorate, the German Reformed and the German Lutheran Congregations built a joint house of worship on Third Street. (The agreement made by the two congregations will be found in the appendix.) The Honorable John Penn and the Honorable Richard Penn of Great Britain, descendants and heirs of William Penn, donated to the congregations three parcels of ground, one of which was the site of the joint church. The grant was confirmed and conveyed by deed on November 27, 1800. (This record is also found in the appendix.) At this time the trustees for the Lutheran Church were Jacob Weygand, William Raup, and Conrad Bittenbender. The corner stone of the church was laid on June 8, 1775. The official record of St. John's Church shows the following account of this corner stone laying:

"November 8, 1775 due Streit for laying the corner stone. 1 p. 8s. o d. whereof the brethren of the Reformed Church should pay 1 dollar." (1)

The church was consecrated on November 17, 1776. The Reformed Church at that time was without a pastor. Rev. Christian Streit took part in the consecration and was assisted by Reverend Schwarbach, a Lutheran Pastor. The records report:

"November 17, 1776, to Pastor Schwarbach for dedicating the Church 1 p. 10 s. and o d. On December 25, 1776, he is given one pound for holding communion service." (2)

Kieffer states that although faithful research has been carried on, no records have been found



which give the name of the architect, the cost of the building, or the names of the building committee. It is known, however, that the organ was made by Dannaker, a noted organ builder. On January 6, 1781,

"It was decided that the sum of 15 shillings that was paid to Mr. George Stecher be returned to Adam Yohe as a present being what was paid him for fetching the organ." (3)

According to the records this organ was played during the friendly handshaking and rum drinking when the Indian Treaty was held in the Church in 1777.

During the Revolutionary War it is claimed that this church edifice, being one of the two largest in Easton, was frequently used for a hospital. Sick and wounded soldiers were kept there, and during those times church service was held in another building.

Rev. Streit was appointed chaplain in the army and joined the Third Virginia regiment. Later he was pastor of a church in Charlestown, South Carolina and was taken prisoner by the British in 1780. After this he served at New Hanover, Pennsylvania and at Winchester, Virginia, where he acted as bishop to all the church in that portion of the Valley of Virginia.

From June 1780, until June 1782, Rev. Frederick Ernst was pastor of St. John's. At the same time he was ministering to congregations in the Dry Land, Greenwich, and Moore Township. These churches sent a petition to the thirty-third convention of the synod meeting at New Providence on October 4, 1870 that Mr. Ernst be received into that body. Consequently an examina-

tion was given by Senior Muhlenberg on the article "de Sacration," by Rev. Voight on "de Deo uno et Triuno," Rev. Schmidt on "de Creatione et Providentia," Rev. Roller on "de Imagine Dei," Rev. Kuntze on "de Christo." After this the entire synod questioned Ernst on Polemics, Homiletics, Church History, and Catechetics. He was asked to explain several verses of the New Testament and give an exegesis of them. At the conclusion of this examination Ernst was received into the membership of the synod and the following letter was sent to Easton and the other churches which he was serving:—

Providence, Oct. 4, 1780

"Honored and honorable Elders and Deacons of our United Congregations in Easton, the Dry Land, Greenwich, and Moore Township, Beloved Fathers and Brethren in Jesus Christ our Lord:

We the undersigned at present an appointed committee of the United Evangelical Ministerium in Pennsylvania, etc., offer our hearty greetings and benedictions from the richness of the grace of our Blessed Saviour, and give notice that we safely received your petition of September 18, 1780, and considered it, and according to your earnest request, in a meeting held in New Providence, October 4, with the consent of our President examined Mr. Frederick Ernst in theology, in accordance with your wise counsel and the conditions suggested received him into our union, and by reason of the regular call he had received from the honorable Elders and Deacons of the four congregations, ordained him teacher and pastor of those congregations with the laying on of hands, in the hope that he will take heed unto himself and unto the pure Evangelical doctrine, through God's grace and help illustrate his doctrine by his life and walk so that he and they who hear him may be saved through Jesus Christ." (4)

The Documentary History records that at the meeting of synod held in Lancaster on June 3-4, 1782, Mr. Ernst registered as a delegate from Greenwich. He reported at that meeting that he had been forced to give up the congregation at Eastown since the members of that congregation had taken a vagabond as pastor. After leaving his charges in New Jersey, Rev. Ernst moved to various parishes and finally died at Manheim, Lancaster County, Pennsylvania in 1806.

Rev. M. Solomon Fredericki was pastor of the church from 1782 until 1798. During his ministration a parsonage was built. According to the records.

"In the One Thousand Seven Hundred and Eighty-third year of our Lord, it was seriously considered and resolved that an Evangelical Lutheran Pastor House should be built in Northampton County in State of Pennsylvania. The Christian Lutheran Congregation held a meeting and have chosen with true intend the following persons as building committee:

Peter Ealer Esq., Abraham Berlin Sen., Esq., and Christian Bittenbender.

From the encouraged outlook has Jacob Opp been seen and it was in the month of May of the same year made all possible arrangements with the congregation so as to make it binding and that it should be done with Brotherly love and that each should lend a helping hand as much as possible. This was done and agreed to and not alone that, but really a start was made to build and finish a home for a Lutheran preacher, which house was to build on Northampton St. With the help and helping of the Lord it was done in the short time of four months and by so doing not a single member tried to leave the congregation or failed to do its best and possible part and with a kindly feeling and a much truer and closer friendship existed among Elders, Deacons and members than existed before with

the wish, hope, and prayer the Lord would protect them all in brotherly love that should be in a Christian congregation and be thankful that it was done in such Punct time as it was not done in a prosperous time, and that they did not have to be made self denial to meet the costs and pay the interest and to keep the Congregation going.

Then this house was given over to the Vestry, Viz:

AS ELDERS	DEACONS
George William Raup	Andrew Uhler
John Ries	Adam Hay
John Jager	Peter Nungesser
George Stecker	Adam Sandt" (5)

The elders and deacons were to have control of the pastor house and the house was to remain and belong to the congregation. The minutes further stated that at any future time all who contributed to the erection of the pasor house should have access to the book containing such records. All should know how the money was spent. Unfortunately this book has been lost.

"No demand from those who have made this pastor house whether it be money paid or work done so that everything is recorded, income and expenses, and what is yet to be paid will not be left unnoticed." (6)

This full account has no doubt been lost and there is only one reference to costs of the pastor house.

"1789, February 21. On account of the subscription of the Congregation of the Ev. Lutheran of Easton in building of Pastor house was examined and found after thorough examination to be correct.

On the subscription received	£. 41	s. 17	d. 9
On Rent from Bethlehem Township	3	00	0
On Collection		15	0
On Sikanan	25	0	0
	<hr/>	<hr/>	<hr/>
	73	12	9



Everything was found correct

M. Solomon Frederici

Johannes Ries

Abraham Labar." (7)

This parsonage was built on the south east corner of Second and Northampton Streets. Another record of expenses and receipts for the parsonage is given under date of January 20, 1787.

"The Reckonings in regard to subscription. So Mr. Johann Ries was appointed and given in hand to see that the Pastor house should be alone a Lutheran Pastor house and so it was decided.

Received from Georger William Raup

For the old pastor house	£. 18	14	0
From subscription	93	7	6
From Conrad Menges		7	6

---

112      9      8  
" (8)

According to the reckonings of January 9, 1796, the income of the Evangelical Church for the year 1795 showed a deficit. The income was slightly over twenty-three pounds while the expenditures were over thirty. The balance was due Mr. Johan Berud and amounted to seven pounds. Thirty-five dollars would not seem a large deficit to us. But at that time, when it was about one fourth of the total receipts, it was proportionately a large sum.

In 1799, the Reverend Augustus Heinrich Schmidt followed Rev. Fredericki in Easton. There is little in the records regarding the two years ministry of Rev. Schmidt. He arrived from Germany as an ordained minister and served a congregation at Tohicon in Bucks County before he came to Easton. There is a record of the sum

of five pounds, nine shillings one and a half pence which was paid to bring Rev. Schmidt to Easton. The only other records available during his pastorate refer to a new system for keeping and recording the money of the church. The records state,

"1799 at a meeting a motion was made and decided that hereafter a Treasurer should be named and after the best thinking of the vestry to renew as often as thought necessary which Treasurer should keep a special book, and every year make a reckoning, afterwards all the money of the Congregation shall be in his hands and an order signed by two Elders before money is paid out.

The election was soon held and Mr. Johann Herster elected Treasurer for the congregation.

Resolved that a committee of 2 persons shall be elected with the heretofore. Treasurer Christopher Bittenbender to reckon and the money in his hands and give over to the new treasurer.

At the election of this committee Mr. Jacob Weygandt and Johannes Brotzman were elected by majority, being members of the vestry.

#### ELDERS

Jacob Grotz  
Conrad Edelman  
Frederick Gewinner

#### DEACONS

Christian Bixler  
Johannes Hey  
Henrich Jager  
Daniel Braub" (9)

There is a record that Rev. Schmidt lived in Bucks County in 1802. From the time he resigned from St. John's Church until he went to Bucks County the church must have paid his rent, since the records state that an expenditure was made to Edward Mott for a bill of rent due him for his house

"wherein Pastor Schmidt lived from November 11, 1801 to July 7, 1802

34 weeks at 50 cents a week    \$17  
and four window panes 6 pounds nine shillings  
eleven pence." (10)

During the ministry of Rev'ds. Fredericki, Schmidt, and Endress, the work of the school master and organist was taken over by John Casper Mattes. Some interesting accounts of his life in Easton and the circumstances under which he arrived here have been preserved by the Mattes family. We find reference first to his removal from Germany. The following states the facts:

"The bearer of this, Mr. John Mattes, who for 11 years has held the office of Schoolmaster under my inspection and who now, because of the dangers and turmoils of war, wishes to resign his office and leave his Fatherland for another country, has asked me for a certificate of his Christian character.

I must testify in truth that he has conducted his office with ability and faithfulness, to the entire satisfaction of his overseers, as well as to the congregations and that he has lived a quiet, peaceable and godly life. To this I testify, wishing him God's guidance.  
Kirchheim the 11th of April 1794.

D. C. Hahn Ev. Lutheran  
(L. S.)  
Church and School Inspector.

On the 16th of April 1794, Schoolmaster Mattes was given a pass and repass for himself and family to visit relatives in Holland. Needless to say, the return privilege was never used. The account of that journey and the subsequent voyage will be given in his own words on the following pages."

Very soon after Mattes arrived in America, he went to North Wales, Pennsylvania, where a German organist and school master was wanted. He was well pleased with the place and was found acceptable to the people there, but, before decid-

ing definitely, he went back to Philadelphia to consult some friends. While there he heard of an opening in Easton. The former schoolmaster from Easton was in Philadelphia and assured Mattes that Easton was a good locality and he would be able to secure the position there.

He left on the stage coach on the seventeenth of September, 1794, for Easton. The coach left every Wednesday and returned on Friday. On Sunday the twenty-first, he played for the services and in the evening recived a call from the vestry. He stated that he was to play for both the Reformed and Lutheran service whose ministers preach on alternate Sundays. The children of the two denominations he says go to the same school.

The following contract was drawn up and served to the congregations:

- "On this day the following contract has been made between the honorable Church Council of both the Congregations in the town of Easton and Schoolmaster, John Casper Mattes, to Wit:
- 1st The said Church Council promises Schoolmaster Mattes a free house with the use of the adjoining garden and of both the Church yards.
  - 2nd For playing the organ, singing, and opening and closing the Church, the Schoolmaster is to receive according to the usual custom, a voluntary subscription of produce or money.
  - 3rd Each child shall pay one dollar quarterly and shall furnish yearly  $\frac{1}{4}$  of a cord of wood in "Natura," or money may be substituted. This shall hold good even if the child only attends for one quarter.
  - 4th In the case of a funeral, where an announcement of the death, the ringing of the bell and music are required, five Shilling.
  - 5th For this Schoolmaster Mattes pledges himself that he will be a faithful teacher, fulfilling according to the



best of his ability the various duties of teaching the young, as reading, writing, arithmetic, and religion; likewise, he will attend to the bell ringing, singing and organ playing at all the public services of both Congregations. Furthermore, that he will live as becomes a virtuous man and as is required by the importance of his office. This contract is made on this date, for the term of one year, and is subscribed by both parties in their own hand. All being done without deception or equivocation. Easton the 21st of Septembris, 1794.

"That does not sound like a very munificent salary, but it was a fortune compared to what he got in Germany. When we remember that one dollar equaled  $2\frac{1}{2}$  Gulden, we can easily understand it. He noted in one place that his income from two children in America was as large as from six in Germany. The salary in Easton seems to have been raised for in 1801 he states that he received  $7\frac{1}{2}$  shillings from each child quarterly, 6 shillings for a funeral." (11)

An interesting letter sent by Mr. Mattes to his brother-in-law tells something of his life and work.

Easton, June 3, 1807

Dear Brother-in-law:

"My favorite month of May is already over, and although it has 31 long days, yet it seems to pass much more quickly than February with only 28 short days. Doubtless it is because in this month nature again appears in her full beauty. But those beauties do not have the same charm for me as in years past, because for almost a year I have suffered from consumption, and am so weak and wasted as I have never been before in all my life, even after the most severe sickness. Although I have employed a doctor uninterruptedly for the last four months, I cannot, as yet, notice any improvement. What the end will be cannot be kept a secret much longer.

"Nevertheless, this month had its compensations for me, and I still regard it my favorite, for as you probably know, on the 3rd, Philip ascended the pulpit of

our Church and preached his first sermon. In the beginning, his voice trembled a little, but I would not expect anything else from anyone, even if they had more natural courage than Philip. This only lasted during the first part of the sermon, then his voice grew firmer, and towards the end it was strong and manly. So that not only the sermon but likewise the delivery was praised by everyone. Now I suppose you will want to know how I felt on this occasion. The answer is better felt than spoken. My naturally severe forehead as usual drew into wrinkles and attempted to preserve its seriousness, but gentleness conquered, and a few tears stole down my pale cheeks. If you ever see your expectations in any of your children realized or even surpassed, you will know what I felt. I hope you may live to experience it in all of your children.

On the 21st, I recalled the words of Claudius: "Dear Andreas, you know there are many things I lack, but I have a birthday, and today it shall be celebrated." It was my 54th birthday. On the same afternoon Philip rode off with his friend and teacher, the Rev. Endras to Lancaster to Snyod. We will leave them on their journey and see what happened in Easton. On the 25th Betsy Mattes presented us with a healthy daughter and has placed me in the new dignity of a grandfather. Mother and child are both doing well. Please congratulate mother in my wife's and my name on the advent of her first great-grandchild. On the 27th Philip was examined by the Revs. Schmidt and Geisenheiner in Lancaster, and received his license. Thursday the 28th, he intends to ride to Middletown to make the acquaintance of cousin Schneegans, and will return to Lancaster on Friday. If he could sell the mare, which he was authorized to do by the owner, he intended to go by stage to Philadelphia; if not, to return here on Monday. As he did not come back today, he is by this time with his old uncle in Philadelphia. But the sick apostle Mattes has an aching back, so the Epistle to the Eberles is long enough for this time. We all send you our heartiest greetings and I remain, your friend and brother-in-law."

John C. Mattes

An extract from another letter written a short time after he arrived in Easton serves to show the value of money at that time and the method by which an organist and teacher was paid.

"My income is considerable as each child pays one Spanish dollar quarterly. This together with what I make by teaching causes my income to amount from five to six hundred Thalers in German money. Besides that, I get a cord of wood from each child. We have a splendid grass-plot and vegetable garden of about  $\frac{3}{4}$  of an acre on which there is a fine new Church and an old schoolhouse only a few steps apart. I have the use of both the grave yards, from which I obtain enough fodder for a cow. So rejoice with me for I have found as much in America as I gave up in Germany, and what I have lost I hope to regain in a few years, and hope to establish a little colony of my own. The congregation consists of about 200 members; each one voluntarily contributing towards the church music. The vestry and my predecessor both assured me that those living on farms each gave a bushel of either rye, wheat, or corn, which altogether amounts to about 60 bushels; while those living in town generally pay a Spanish Dollar. I am not quite through collecting, but as far as I have come I have never received less than that amount. But I think this letter is long enough for the first time. God willing I will write more at another time. Much love to yourself, your wife, mother and all who inquire about me, from myself and family; and we remain in the new world ever yours.

John C. Mattes"

When Mr. John Casper Mattes passed away on February 23, 1809, it was difficult to find someone to take his place. The two German congregations found it almost impossible to agree on anyone or even meet to converse about the matter. Their first suggestion was Mr. Muller, who, however, left Easton to assume a position in Allen

Township before the two congregations could come to some agreement. Both congregations finally agreed on Mr. Hemsing and sent him the following call on June twenty-first, 1809:

“Honored Mr. Hemsing:

The two incorporated German congregations in Easton have considered it good to fix their private attention upon you as a suitable person who will serve as school teacher and organist in the place left vacant by the worthy and highly esteemed Johann Casper Mattes.

The conditions under which the Congregations offer you the aforesaid positions are:

1. The Congregations demand:

1) That the school teacher keep the school open all year (Excepting during the haying and harvest months) for the admissions of all pupils who seek entrance, and instruct them in German spelling, reading, writing, singing and catechism—according to the Lutheran Catechism for Lutheran children and the Reformed Catechism for Reformed children.

2) That whenever one of the two congregations conducts service in the German language he shall act as choir master and organist, according to the accepted practice of the Congregation.

3) That whenever a service is held by either of the two congregations he shall open and again thoroughly lock up the church.

4) That, when a burial service shall be held in the congregation; be present if he is asked, and act in his usual capacity of choir master and organist.

2. On the other hand, for your efforts you will have the following compensation and privileges:

1) Free residence in the schoolhouse, the unhindered use of the schoolhouse and church lot, and all found on it (except the garden planting done by Mrs. Mattes) and furthermore, you have the free use of the grass in both cemeteries, if you cut it.



2) For every time you serve at a funeral the sum of \$1.00 which, however, must be paid by the family of the deceased or those who demand such services.

3) For every child in school \$1.50 quarterly and in addition  $\frac{1}{4}$  cord of oak wood in winter, both of which are to be paid by the 'employers.'

4) And finally, as recompense for your services as choirmaster and organist you have permission to go to every member of both congregations and collect from them, and we hope that love and Christian duty which teach us that "The workman is worthy of his hire," will inspire the members of the congregations to suitable contributions.

Finally, it must be clearly understood that these conditions are only valid for a year on both sides, and at the end of the year, viz, from July 14, 1809 the same can be changed, cancelled, or reserved, if either party will give the other 3 months notice before the end of said year.

In the hope that you will consider this call and the above mentioned conditions worthy of acceptance, and wishing you all divine blessing and assistance, we remain, your sincere well wishers and friends."

"This offer was accepted by Mr. Hemsing and the two congregations paid the expenses of fetching him from Whitehall."

On November 25, 1801, Rev. Christian Frederick Louis Endress became the pastor of St. John's Church and remained in this office until 1815 with the exception of one year, which he spent in New York State.

Reverend Endress was born in Philadelphia on March 12, 1775. His father was a native of Wortheim-on-the-Main, and was a descendant of Jacob Endress, a representative of the city of Wurtenburg at the famous imperial diet held at Augsburg in 1531. Endress' mother was a French Huguenot who fled from France at the

time of the persecution and settled in a town in Rhenish Prussia.

Endress' early education was remarkable. He attended the Latin School of the University of Pennsylvania and later the University itself. In 1790 he received the Bachelor of Arts degree from that University. Even at that time it was remarkable for anyone to have completed his college work at the age of fifteen. He then began to study theology with Rev. D. Helmuth, a pastor in Philadelphia, and church history with Pastor Schmidt of the same city. On Easter Sunday evening, 1793, he preached his first sermon in Zion's Church, Philadelphia. From this account of his training we can see that he was prepared to preach and write fluently either in the German or the English language.

From 1792 until 1795 he tutored at the University of Pennsylvania. His next position was the principalship of the school of Zion and St. Michael, which he held until he became pastor in Easton in 1801. At the same time he was principal he also had charge of a congregation at Frankfort, Pennsylvania and Cohancy, New Jersey.

According to the church records when Rev. Endress was extended a call to Easton in November 1801 he was offered a salary of fifty pounds a year, and any surplus that should be found from the subscription papers as well as a free house. At that time the agreement between pastor and congregation was made for the period of one year. During the first three years of his work in Easton, Rev. Endress also ministered to congregations at Williamstown, Plainfield, Moorestown, Upper Mount Bethel, Hamilton, Smithfield and Hard-

wiche, besides preaching at Knowlton, Hope, Newton, and Walpack in New Jersey and Lower Saucon in Pennsylvania. After 1804 some of the churches received regular pastors and Rev. Endress continued with only Williamstown, Lower Saucon and Greenwich besides his Easton charge.

Rev. Philip Mayer in the *Annals of the American Lutheran pulpit* gives an interesting description of Rev. Endress when he writes:

"He was a noble specimen of a man. In his person he was tall, somewhat stout and had a good strong frame, that seemed built for endurance. He had rather a rough German countenance, but there was great openness, manliness and vigor in his expression. His mind was one of far more than ordinary power. He had a decided taste for mathematics. He had much to do with the organization of the General Synod. He wrote a Commentary on the Romans. He was distinguished for his integrity, conscientiousness and benevolence." (12)

Another writer sums it up by saying:

"There was in his demeanor cheerfulness without levity, dignity without austerity, piety without pretension, religion without ostentation." (13)

During the year 1801 there were evidently some improvements made on the parsonage. We find several items in the finance book, one stating the sum of three pounds had been paid Martin Fry for making a sill stone at the front door of the parsonage house, another of nine pounds sixteen shillings six pence to John Titus for work on the parsonage, and one pound, ten shillings to John Barnet for posts delivered for fence at parsonage house. John Arndt was also paid three shillings three pence for a quart of brandy "had at the putting up of the fence at the Parsonage house."

Much of the salary of the pastor was raised by subscription. A long list of sixty-seven names follows this official statement,

"We whose names are heretofore subscribed promise to pay or cause to be paid to John Herster, Treasurer of the Lutheran congregation within the borough of Easton, Pa., its vicinity or his successor in said office for the time being for one year Salary of the Rev. Christian Endress for Preaching and Propogating the gospel in the said congregation commencing of the twenty-fifth day of November 1812."

The amounts subscribed by each of the thirty-six varied from fifteen shillings to one shilling ten pence. A few however, stated that they had already subscribed larger amounts of several pounds.

A detailed financial account of the building of the stable at the German School House on the church lot for the use of the school master in company with the Presbyterian Church is made. One half the amount or thirteen pounds, seven shillings, two pence was to be paid by each congregation.

In 1802, the two churches had secured the deeds to their properties consisting of the church lot and the two burying grounds. On Jan. 13, 1804, there is a memorandum of the amount of one pound, nineteen shillings, 4½ pence paid John Arndt as part of the cost of procuring the Deed to the church lots. At that time they began a custom which continued many years, of contracting for something but neglecting the payment of the same for a few years.

On December 1, 1804, there was a reorganization of the Official Board of the Church and new regulations were introduced. Among the items in



connection with these changes was one interesting statement:

"It was further agreed that three Elders and three Wardens shall always be chosen from the inhabitants of the country."

Even at this early date the town dwellers were beginning to exercise a supremacy over the members from the country and this new plan was devised to preserve a parity of official relations.

During the ministry of Rev. Endress a new charter was procured for the Church in 1807. This was signed by the following members on Dec. 2, 1807.

Charter of the German Evangelical Lutheran Church of Easton, Christian Endress, Minister:

Jacob Weygandt	Abraham Osterstock
Jorg W. Raub	Johannes Kuhn
Conrad Bittenbender	Philip Schlough
Peter Nungesser	John Grots
Thomas Riel	John Herster
John Barnet	Jacob Reichart
Friedrich Wagner	Peter Hay
Matthias Stecher (his mark)	Jac. Osterstock
Conrad John Jus	Johannes Osterstock
Henrich Osterstock	Michael Opp
Valentine Weber	Adam Hey
Abraham Bachman	Charles Hay
Peter Miller	Andrew Hay
Jacob Abel	Jacob Opp
George Schmidt	Abraham Hay
J. C. Mattes	George Steidiger
F. Mattes	George Jacoby
Philip H. Mattes	David Saylor
Gottlieb Hiss	George Ihrle
John Ward	P. Ihrle
Peter Nungesser, Jr.	Samuel Bittenbender
John H. Genther	Henry Eyerman
Daniel Herster	George Reichart



January 6, 1808

"an order was drawn in favor of Samuel Sitgreaves Esq. for the sum of nine dollars, it being paid in full for money by him paid to the Attorney General as a fee for his duty in Examination of the Charter granted to the Lutheran Congregation at Easton."

On November 14, 1808

"an order was drawn in favor of William Barnet, it being in full for money by him paid at Lancaster for enrolling the Charter of said Congregation in the Enrolling Office."

The church at this early time was already helping with the work of education. At that time they gave to synod five dollars for the purpose of raising a fund for teaching students to be ministers in Pennsylvania. This contribution is noted in the minutes of St. John's Church. The Documentary history also records:

"In 1808 Rev. Endress registered from East Town. The first account of any contribution to Synod is given in the minutes of this convention, the contribution from East Town being \$5.00." (14)

At the next meeting of the convention in 1809 the East Town contribution was 6 dollars. The number of members reported for Rev. Endress' church varied in different years. The records show us, however, that he must have served and ministered to a very large congregation. The following statistics have been taken from the documentary history and will serve to give a clear picture of the parish at Easton, and the number of ministerial acts performed by Rev. Endress.

	Baptisms	Confirmations	Communicants	Schools
1803	246	77	502	8
1804	159	74	141	7
1805	168	89	274	2
1807		314		6
1811	195		550	9

and four congregations.

During the ministry of Reverend Endress the relationship between the two German congregations became very strained. Examples of this tension are found in many of the minutes. First the president of the Church Council of the Reformed Congregation asked for part of the alms money collected when the Lutheran pastor preached in English. A committee was appointed to see whether the Lutherans were justified in giving this. The members of the committee reported on June 8, 1808, that they had looked into the old records of the church in the recording office of the county and found no mention of the collection of alms money. Also both congregations were to have equal rights to the use of the church and no mention is made of the language in which service was to be held. Hence the committee was of the opinion:

"1—That our minister, with the sanction of the Church Council may conduct service in our common Church teaching the Lutheran creed, as often as he wished and in any language he wishes, always with the provision that this does not interfere with a service of the Reformed Congregation.

2—That our Council has the right to collect as often as our Pastor conducts service or has it conducted in the Church, in as much as this generally accepted custom of the Evangelical Lutheran Congregation.



3—That our Church Council, complying with the Charter of the Congregation has no right to dispose of this money except for the good of its own congregation.

That, although we are heartily sorry, that the Church Council of the Reformed Congregation according to their demands now under consideration, looks upon our Pastor as a stranger and not as the regular servant of our congregation, never the less, while a refusal should be sent, this should be couched in as gentle and loving words as possible.

Furthermore a committee be appointed to put this answer into writing. Signed

Jacob Weygandt, Conrad Bittenbender,  
Christian Endress." (15)

At this time the Church Council received a report from the committee on by-laws which explained explicitly the duties of all the officers of the Church. These are too detailed to be included in this history.

Those duties, however, which refer to the minister are as follows:

#### "THE PREACHER"

"1—The pastor shall expose God's word according to the teachings of the apostle's and prophets, and according to the Augsburg Confession, unchanged, publicly, clearly, briefly, thoroughly, and edifyingly.

2—He shall administer the Holy Sacraments according to the methods installed by the Lutheran Church.

3—He shall not fail, in so far as he is able to visit the ailing members of the Congregation as often as is required of him; so that he may teach, admonish, edify, comfort, or strengthen them with Holy Communion, if their condition requires it, and prepare them for a blessed departure.

4—He shall be particularly interested in the teaching of children, and exert all possible effort that the youth in Church and School shall be led into true Christian-

ity, not only in understanding but in strength and deed.

5—He shall have the power, if he deem it necessary, to call meetings of the Church Council.

6—He shall not fail except in extreme conditions to attend the annual Synodical meetings of the "German Lutheran Ministerium of Pennsylvania and neighboring States" but go as often and as willingly as possible." (16)

The same detail was followed when the church council at its meeting on November 6, 1808 reported on the duties of all the officers of the church, the president of the council, the secretary, the treasurer, the trustees, the elders and the wardens. Everyone in the organization must have been thoroughly cognizant of his duties and the work which he was to perform. Such minuteness is seldom seen in the minutes of the church council at the present time.

At the same meeting a redistricting of the congregation was made. In order to facilitate the work of the wardens in their collections of subscriptions for the support of the pastor, the congregation was divided into four districts.

"1—The first district shall contain the entire city (borough) of Easton.

2—The second district shall contain the part of the Congregation who live in Williams Township.

3—The third district shall contain the part of the Congregation which is beyond the city line between the Lueha (Lehigh) and the Bushkill.

4—The fourth district shall contain the part which makes its abode outside the city limits between the Bushkill and the Delaware.

5—The wardens shall not, except under very unusual conditions, have charge of subscriptions outside their own districts." (17)

This report was read article by article to the church council and recommendations contained therein were adopted as the laws of the Congregation and the church council.

Another cause of dissention between the German Lutheran and German Reformed congregations resulted from a difference of opinion concerning the use of the two cemeteries which had been granted the churches by the Penn heirs.

The Lutherans decided to refuse burial to the Reformed members in the lot at Hamilton and Ferry Streets, since the Reformed members had barred the Lutherans from the lot at Fifth Street. The secretary of the German Lutheran Church was directed, on December 26, 1809, to call a congregational meeting to acquaint the entire congregation of the situation concerning the cemetery. After the question had been discussed in its entirety it was proposed that the church council in the name of the congregation should keep possession of the cemetery and insist upon it. A resolution was made that:

"the Church Council should once more appeal to the Church Council of the Reformed Congregation and on the condition that they give us a quit claim to our cemetery, we should give them a quit claim to the cemetery on the hill." (18)

A further explanation was made that the Lutherans did not propose to keep their Reformed friends from burying in the Lutheran cemetery, especially those whose families were already buried there, but that the Lutherans desired the same privileges in the cemetery on the hill.

At that date it is obvious that the Lutherans were already hoping for a new church building of

their own. In the same meeting they passed a resolution that a plot eighty by ninety feet be cut from the southern corner of the cemetery so that in the future a church may be built thereon.

Another resolution was passed at the meeting whereby it was decided that a seal for the congregation be made on a copper plate and be used for certificates of membership in the Congregation. At a later meeting on January 10, 1810, the secretary reported that the seal would cost eight dollars and would bear the inscription "*Lux, gratia et redemptio*", and have the sun, an altar, and a cross. This seal was duly made and many records in the church vault show the seal. The original seal is also in the possession of the congregation and will be exhibited during the celebration of the two hundredth anniversary.

The church council of the Reformed Congregation sent a reply to the Lutherans concerning the use of the cemetery at Fifth street. They stated in the letter that the only reason they had permitted Lutherans to be buried in their cemetery was because of the frequent intermarriages between members of the two congregations. The Lutheran Church Council decided that the latter was handling an important matter in too frivolous a manner, and that it contained insinuations against the character of the best members of the Lutheran Congregation.

On April 4, 1810 at a meeting of the Council, Messrs. Horn and the treasurer of the congregation were appointed to consult S. Sitgreaves Esq. about his charges for giving an opinion about the cemetery. On June 23, 1810 the opinion of Mr. Sitgreaves was read. He felt that the Lutherans



should not insist on the exclusive right to lots nor should they consent to a division of the property as this would be to the advantage of the Reformed Congregation. During the next meetings of the church council there is more correspondence of this same nature which proves that the quarrel between the two congregations continued unabated.

A report was made on June 25, 1811, to the church council that the lawyers had succeeded in getting the Reformed Congregation to agree that three mediators be appointed from each congregation to arbitrate the matter. Messrs. Endress, Abraham Horn, Jr. and Nathaniel Michler, Esq. were appointed on the committee to select the board of arbiters. The two churches and the church councils appointed as the mediators: Daniel Stroud, Mordecai Churchman and George Palmer. These three agreed to settle the affair before August 12, 1812. The final agreement was signed on January 29, 1812 and it gave the Lutherans the lots 179 and 180 on Ferry and Hamilton Streets and the Reformed the lots between Julian and John Streets. Any of the Reformed were granted permission to bury in the Lutheran cemetery if their kindred were buried there and the Lutherans were to be allowed permission to bury on the hill. The complete agreement will be found in the appendix.

On January 10, 1814 the Pastor, Reverend Endress, handed in his resignation to be effective at the end of three months. He stated that particular personal matters and not dissatisfaction nor lack of consideration forced him to this step. After Reverend Endress left, many ministers were invited to preach and be considered candidates for

the position. Representatives from the churches at Greenwich and Lower Saucon met the representatives from this congregation, as the Lutheran minister was elected jointly by the three congregations. Several ministers made application and when the call was extended to them, sent word that they refused the offer. Finally it was suggested that possibly Reverend Endress might reconsider and might be prevailed upon to accept a call again. He accepted on February 23, 1815 and arrived the following month. His stay however, was very short. On September 17, 1815 the Church Council received a letter saying he had received a call from Lancaster, Pennsylvania, and he felt it to be to the advantage of his family to accept.

Reverend Frederick Endress left the power of his personality upon every community and congregation in which he ministered. The Missionary Society organized many years after his departure from Easton was named in his honor and still bears the title of "The Endress Missionary Society." A large building in connection with the church plant at Trinity Church, Lancaster, Pennsylvania is named after him.

The period described in the second chapter was one of great expansion not only for the local congregation but for the Lutheran Church in this entire section of Northampton County and New Jersey. After the erection of the so called Pastor House at Easton, the congregation at this place assumed a sort of supremacy over the other parishes with which it was united as well as surrounding congregations. Easton was the county seat and, as in affairs of state, the institutions of the county

seat also assumed a sort of first place. This congregation was always among the first to adopt the hymnals and service books authorized by the Ministerium of Pennsylvania and soon came to be looked upon as a leader in matters of worship and congregational practice. Because of the conservative influence and pronounced scholarship of its early leaders, there was handed down a fine tradition. This is one of the many elements of a fine heritage which must be conserved and practiced by those who have the privilege of being successors to a long roll call of great heroes of the faith.

## FOOTNOTES FOR CHAPTER TWO

1. Official Church records.—The pages are not given as they are not numbered.
2. Ibid
3. Ibid
4. Documentary History—Page 161
5. Op. cit.
6. Ibid
7. Ibid
8. Ibid
9. Ibid
10. Ibid
11. The Mattes family records
12. Mayer, Philip F. in annals of the American Pulpit by William B. Sprague—Page 109
13. Evangelical Review—Vol. 6, Page 24 —
14. Documentary History—Page 388
15. From the official minutes of the congregation translated from the German by Mrs. Herman F. Heyl
16. Ibid
17. Ibid
18. Ibid



# CHAPTER THREE

## The Period of Expansion

THE ministry of Reverend John Peter Hecht, D. D., may rightfully begin the period designated as that of expansion. It was during his time that the present church building was erected, the present Sunday School organized, and the Benevolent Society formed.

He was born in Bucks County, Pennsylvania, on February 28, 1790. Hecht's father died when his son was a small boy. As a result Lutheran friends in Philadelphia took charge of young Hecht and provided for his early training. They had aspirations that he would become interested in the ministry. Consequently, he was taught to read when he was only three years old and much of his early training was academic. Many have felt that his health and normal development were impaired as a result.

When he was ten years old he had already advanced in mathematics to the difficult subject of surveying and at sixteen he preached a trial sermon at a church at Cherry and Fourth Streets in the City of Philadelphia. At the age of eighteen he accepted a call to two churches at the Trappe. From there he went to Carlisle, Pennsylvania and subsequently to Easton, Pennsylvania. When he arrived on December 10, 1815, the Lutherans

were still worshipping in the building shared with the Reformed.

Hecht was a noted scholar and people are said to have come great distances to hear him preach. Every Sunday he gave three sermons, in English and German, and during the week, one English and one German lecture. He was, however, not interested in his church alone. He assumed a position of leadership in the community which is evidenced by the fact that he was a professor of German at Lafayette College, a trustee of Lafayette, held the office of director in the public schools, was one of the founders of the Easton Public Library and was once elected superintendent of the schools. The latter office he was forced to decline because of the extent of his official and regular work.

His reputation as a scholar caused many young men to put themselves under his instruction. Among those was one of the most eminent American surgeons, Professor Samuel Gross. Others were Rev. Henry S. Miller, Rev. W. B. Kemerer, Rev. Collier, and Rev. Nathan Yaeger.

The disagreement between the Lutheran and Reformed Churches which was seen in the discussion over the use of the grave yards became more acute. At last the Lutherans felt that it was time for them to build a church of their own. In order to secure a legal view of the matter they applied to the Honorable Binney for his opinion of a separation and a new building. On March 23, 1823 he rendered his decision which seemed contrary to the wish of the Lutherans. He stated that the two churches had agreed by the articles of March 19, 1774 to build a church together and that the only

provision for separation was in the event of the church becoming too small for the members of both congregations.

"The two lots 70 and 72, were conveyed by the Proprietaries on the 23rd of June, 1802 for the two congregations to be used for a church and a schoolhouse and such other buildings as were needed."

Binney's opinion was that there would be difficulties in the way of partition. Technically he said there was only one congregation and technical difficulties would arise in a partition. The church, he concluded, was not large enough to be divided.

This decision did not appear to daunt the Lutherans, and on July 19, 1829, they decided that the church was unfit for the ordinary purpose of worship. The Reformed members, they said, were unfair to the Lutherans as they could not have public worship as often as they pleased. Furthermore, the old church was sorely in need of repairs. They, therefore, appointed a committee of five consisting of John Huster, Wm. Bixler, Charles J. Ihrle, Wm. Stoever, and Jacob Able, which Committee was to have full power to purchase land or act as the Lutheran congregation saw fit. The committee must have been effective for the minutes report that on October 7, 1829 a draft of the plan of the church about to be erected was submitted to the board by the architect Mr. Ricker. They also went about the purchase of land and state

"that the Committee of Ways and Means accept the proffered sum of nine hundred dollars as offered by Mr. Wm. Nagle for the premises of lot of ground now in tenure of Henry Snyder situated on Farmer St., South of Northampton St., 60 by 60 feet."

On March 13, 1830, they report the sale of their old parsonage to Mr. G. Allen Hice for the sum of four thousand dollars cash.

When the vestry met on May 26, 1830, it heard a reading by Rev. Hecht of the sundry documents to be deposited in the cornerstone of the church which was to be laid on May 31, of the same year. It is regrettable that a list of these documents was not recorded in the minutes of the Church.

At first there was no mention of a steeple being built on the church, but a committee was appointed to arrange for a campaign for funds for the erection of a steeple. This erection was to depend on the amount of money the campaign revealed could be raised. This action was taken on September 30, 1830 and by October, at the meeting of the vestry, it was reported the subscription amounted to thirty three hundred and one dollars. This was in spite of the fact that a considerable number of the members had not as yet been called upon. The subscription to the steeple was evidently made as the building committee was instructed to make out a bill for the steeple timber. The steeple evidently impressed the citizens, because an article in the Democrat and Argus of June 9, 1831 states

"The frame of the steeple of the new Lutheran Church in this borough, was raised last week, and we are proud to think that we, too, will have something to show strangers at a distance.

"The rest of the things they call steeples, look for all the world like a bee-hive slapped on the top of a lime-house.

In the meantime, negotiations were under way to come to some agreement with the Reformed





THE CHURCH



church on the sale of the Lutheran share of the building. The Lutherans first suggested that they would favor the sale of their part of the old building for fifteen hundred dollars or seventeen hundred if the organ were included. The final settlement was made for sixteen hundred and the organ. Eight hundred was to be paid by the Reformed at the time of getting the property and the balance was payable without interest in one year after the first payment.

The consecration of the new edifice for the Lutherans took place on January 1, 1832. The name of the church was, for the first time, to be St. John's. At this dedication, German service was held in the morning and English in the afternoon and evening. The following were invited to take part in the celebration: Mr. Yeager, Mr. Miller, Mr. Demme, Dr. Miers, Mr. Baker, Mr. Ernst, the Reverend Gentlemen of Bethlehem and Nazareth, the clergy of Easton, Mr. Miller of Bucks, and Mr. Kemerer of Williams Township.

At this time, much of the income of the church was raised by pew rents. The Democrat and Argus on January 16, 1832 states that

"the sale of the pews in the New Lutheran Church, in the Borough, on Sunday last, was so rapid, that only about fourteen remained unsold on the evening of that day."

The minutes of the vestry show that those who subscribed for the building fund were to have the first opportunity to receive desirable pews.

When their church building was completed the Lutherans appeared to be very generous in offering it to other congregations, and to civic societies.

They hesitated, however, to give the church to the Universalists, a new organization gaining prestige in Easton. The minutes of the church show that on January 22, 1832 a resolution was passed in the vestry whereby the church building was offered to the Reformed Brethren during the time their church building was undergoing repairs. On May 27, 1832 the same favor was granted to the Episcopalians with the understanding that they could use the church on alternate Sundays until their repairs were completed. Lafayette College was granted the use of the Church on the third of April next. This was undoubtedly for the graduation exercises. We find reference in the minutes to the use of the church for this purpose many times. On June 24, 1843 the vestry resolved to

“give the church to the Presbyterians on next Sunday evening and on every recessive evening until they can meet in their own church.”

During these years and in following years, strict regulations were often made for all those in the employ of the church. Reference to these stipulations will be made at various times as they occur in the chronological story of the church. During Rev. Hecht's ministry there are few that will be of interest. First, there is one which was made for the conduct of the minister himself. On May 12, 1832, Rev. Hecht's salary was fixed at \$700.00 for the current year. After arriving at this decision, the vestry made the following suggestions for the conduct of the minister.

“Whereas, in the opinion of this Vestry, the prevailing custom of returning after funerals to the house of mourning to partake of refreshments, is frequently attended with many evils, and is unproductive of any good; therefore, resolved, that it be respectfully yet



earnestly recommended, to the members of this congregation, to discontinue and discountenance this objectionable practice, and that their Pastor be particularly requested to add his influence and his example for the attainment of so desirable an object."

This action was to be read in the church after divine worship.

The sexton was likewise subject to some regulations and rules. This resolution was passed on January 1, 1841.

"Resolved that the sexton shall have the rent of the three houses on the church property plus \$85 and that he shall keep all the fences on the Church property in good order, keep the houses in order that the tenants will be comfortable and shall receive no extra pay for putting away the coal, cleaning the snow from within and outside the building, making fire, lighting lamps, and keeping the church and school room always clean and comfortable."

After the date December 1, 1843, the sexton was requested to toll the bell ten minutes immediately after the decease of any person belonging to the congregation. Later, in April, 1850, a change was made whereby the sexton was to announce deaths by tolling the bell 10 single strokes for a minor under 14 years of age and 10 double strokes for a married person. The bell referred to was purchased in 1838. Whenever repairs or purchases had to be made in those days, a subscription was solicited. On September 19, 1838, the vestry agreed that a new bell weighing 1,500 pounds be purchased providing the necessary funds could be raised. The following committee was appointed to solicit subscriptions: John Brotzman of Williams, Jacob Richards of Forks, R. T. Horn and H. Bender of Easton. The com-

mittee was evidently successful, because on November 24, 1838, it payed to the president \$206.25 for the purchase of the bell. The new one was to cost \$406.84. They received for the old bell and yoke \$241.08. The balance due Holbrook was \$205.76.

Some disagreement arose between the members of the congregation during the ministry of Rev. Hecht. On January 2, 1843, the minutes of the vestry lists a group of names of men who

“were not given permission to worship in St. John’s Church on every 2nd Sabbath Day after the manner of their common faith under a pastor of their choice.”

The conclusion of this resolution states that

“Those of the congregation who prefer should contribute their portion of the pew rent to Rev. Hecht and those who prefer another pastor should contribute to him. All necessary expenses of the church should be defrayed by the two parties equally.”

By October of the same year, the separation had been made and the vestry decided that all who had ceded from St. John’s Church could no longer be considered members. Further resolutions made on this the 13th of October were

“Resolved, That from and after this date we hold them to be a distinct and separate congregation, and will not impede their progress as such.

“Resolved, That a minister who officiates for them as a new congregation shall have no right under any circumstance, whether it be upon ordinary Sundays or upon holy festivals or at funerals; neither in the Church nor before or at the altar nor upon the pulpit, nor upon the burying ground to read or to preach.

“Resolved, That if such an one, who serves them as a minister, shall act in opposition to this resolution or

shew a disposition to oppose, this one shall be hindered in the execution of his purpose and if this cannot be done, such minister shall be held amenable to the laws of our State and Country."

These dissenting members then formed a congregation of their own called Christ's Church and called Rev. George Diehl to serve them. On February 10, 1844, Rev. Hecht was asked by the vestry to secure a sufficient number of certificates of membership to be issued to those members who were leaving the congregation.

Party politics continued to trouble the congregation and in May, 1845, Rev. Hecht resigned as pastor of the church. He continued to live in Easton and preached to some groups at the Armory. He died in 1849. Funeral services were held by Rev. Diehl. Rev. Hecht's body was interred in St. John's graveyard until the body was later removed to the Easton cemetery. Mrs. Hecht wrote the following letter to the vestry thanking them for the privilege of the use of the graveyard.

Easton, March 14, 1850

Gentlemen of the Vestry  
of St. John's Church.

Please accept my sincere thanks for allowing me a spot in the graveyard attached to your church, in which, to repose for a time, the remains of my husband. And in taking leave of it, allow me to remind you, that my family and myself will ever hold you in grateful remembrance.

Respectfully,  
Mary Hecht

The history of St. John's Church under the direction of the new pastor, Rev. John W. Richards, is fascinating to read. This is probably due to the

fact that we have such accurate and minute details concerning the period of Rev. Richard's ministry from 1845 to 1851. He was a man who kept accurate accounts of all his ministerial acts, besides which he recorded in a day by day diary all of the events connected with the church as well as the important and fascinating accounts of the history of the city. One could cull from this diary material by which to write a social and economic history of Easton. It is difficult to pick out of the wealth of information, facts which should rightfully be included in the history of the church.

John W. Richards was born in Reading on April 18, 1803. He was the son of Matthias Richards, for many years an associate judge of the Courts of Berks County, and the grandson of the father of Lutheranism in the United States, Henry Melchior Muhlenberg.

Naturally, Mr. Richards was given a thoroughly Christian education and, in 1819, at the age of sixteen he was received into membership of the Lutheran Church in Reading. He obtained his classical education under the tutelage of Dr. John Grier, principal of the academy in his native city. In 1821, he began his theological study under Rev. Muhlenberg and applied to the synod for a license to preach in 1824. His first call was to the church of New Holland, Lancaster County, which he served in addition to four other congregations. In 1824, he moved to the Trappe and in 1836 to Germantown. From there in the fall of 1845 he accepted a new charge in Easton.

All of the accounts of Richard's life and ministry are agreed that he could by no means be termed a brilliant preacher but he was always concerned



with the spiritual development of his members and gave simple, instructive help and sermons. His aim was to make of his hearers consistent Christians. His manuscripts were always carefully written. In his diary, we find the text of every sermon he preached. These were, of course, numerous and delivered in both English and German.

In stature he was below the ordinary height, inclined to be corpulent. His eyes were gentle rather than keen. His whole appearance conveyed the idea of a thoughtful man.

"His discourses were simple and spiritual. The subjects he discussed, were the common, important doctrines of the gospel." (1)

When he came to Easton the church was, as has already been noted, torn with strife. Charles F. Schaeffer says that ..

"Discouragement, alienation of feeling among the members, and difficulties of a very formidable character, had, to the carnal eye, rendered the task of restoring that congregation to its original union and strength hopeless. Dr. Richards commenced his labors in a spirit of faith, which, by the grace of God, never wavered. The results of his labours I had daily reason to survey with gratitude to God, and admiration of Dr. Richard's character as a Christian pastor."

With a suavity of manner, firmness, fidelity to pastoral duties, he succeeded in building up the congregation so that at the end of his ministry in Easton he had a communicant membership of almost seven hundred, two large Sunday Schools and a united congregation. Harmony and consistency therefore seem to mark his entire ministry.

In 1851, he was called from Easton to Reading, Pennsylvania, where he died in 1854. In 1852, he was granted the Degree of Doctor of Divinity from Jefferson College.

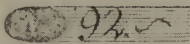
Richard's numerous letters, some in the vaults of this congregation and others in possession of the Library of the Seminary at Mount Airy give us a detailed account of his entire ministry in Easton. On September 22, 1845, he wrote Mr. Mattes that he had weighed the matter of the call to Easton, and since his congregation in Germantown was loath to have him leave it was a matter of great difficulty to decide which course to take. Furthermore, there was peace in the congregation in Germantown, and he understood that the Easton congregation had recently passed through various commotions. However, he concluded that he had decided to move to Easton.

In answer, Mr. Mattes writes of the arrangements that had been made whereby the Richards family will be moved to their new home. Instead of taking the regular conveyance, he and his family are to come with Mr. Jacob Shipman who runs a coach from Philadelphia to Easton every other day.

"The coach is new and comfortable, and the proprietor who drives it himself, jovial, pleasant, and attentive, and will bring you over the road in little more than half the time that would be required by any private conveyance, not having the advantages of a change of horses on the way." (2)

Many letters passed back and forth and finally the Richards family left Philadelphia on November 13, 1845.

"My wife, and three children, my sister Eliza, Arch, Betty, Cath. Yelles (our maid) and our dog Sancho



It is hereby certified that *Abraham Dehner*

is entitled to the Pew. No. *Ninety two* on the

*Ground Floor* of St. John's Church in the borough of Easton, transferable agreeably to such Rules as shall, from time to time, be established by the Corporation of the said Church in this Behalf.—

SUBJECT to the annual Assessment prescribed by the Ordinance passed the fifth day of January 1832, and in the Manner provided by the same.

Witness the Seal of the German Evangelical  
Lutheran Congregation in the borough of Easton, the

*Twenty Third* day of *April* 18 *32*

Attest,

*John P. Miller*

Treasurer.

*Christian J. Rutter*  
President.

TREASURER'S RECEIPT 1832





(one cat we gave to Wm. Buddy, the old one to Sophia Johnson). Took stage owned and driven by Jacob Shipman of Easton. Left Germantown at seven in the morning, went by way of Willow Grove, Doylestown to Easton. Went 56 miles and arrived at three in the afternoon. Fast driving." (3)

From this minute account one can realize the wealth of information which is contained in two volumes, finely written, which relate to his six years in Easton.

On November 16, he preached his introductory sermons, German to a full house in the morning and English in the afternoon. He takes the time at this early date to speak of the beauties of his new home.

"Easton is beautifully situated at the junction of the Delaware and Lehigh Rivers and contains about 6,000 people and many foundaries, grist mills." (4)

The members of the congregation appear to have been very gracious in their reception of the new minister, and Rev. Richards lists all the items of food which were presented to him, as well as the names of the donors. These included steaks, chickens, butter, apple butter, potatoes, pumpkins and practically every thing which could be raised in this section of the country.

Mr. Richards lived in a stone house at the corner of Fermer and Ferry Streets. It was a two story house, and the Rev. Coombe of the Methodist church lived in the other side. Rent for this house was one hundred twenty-five dollars a year. The town was evidently all centered around the square in those days and this locality, at what is now Second and Ferry Streets seemed to the min-

ister's family to be on the outskirts of the town, for he writes

"We are at the skirts of the town rather, which is unhandy for marketing, but otherwise it is pleasant enough." (5)

At the same time, he remarks about the beautiful view that could be obtained from their house of the valley and juncture of the rivers.

In those days when the ministers had no services of their own, they attended divine worship in churches of other denominations. Richards tells of such services in all of the churches in Easton. He gives an impressive description of a wedding in the Jewish Synagogue. The Catholic priest also entertained him on several occasions.

His days were filled with many duties besides ministerial acts. He tutored, for example, the son of Rev. H. S. Miller of the Trappe, who was attending Lafayette College. In those days, the minister had to go on foot to make many of his pastoral calls. In writing about these trips, Richards describes walks along the Bushkill, over the hill at South Side, and to College Hill. One time he called on members along the canal and tells of his ride on the canal boat to their home and the walk from there to Easton. On other occasions when his wife accompanied him, he took the stage coach.

During his ministry St. John's church was used for many public and civic affairs. The memorial service for Andrew Jackson held immediately after his death was conducted in St. John's church.

"The procession moved through all the streets of the city. The sidewalks were filled with spectators; stores,

offices, workshops and private dwellings generally were closed. At the head of the procession were General Peter Ihrie, Chief Marshal, Colonel A. Miller and D. W. Butz, Aids, Captain Reeder, National Guards, Captain Yohe and a white horse in mourning without its rider. The orator of the day was H. W. McCartney. The town council and soldiers of the last war were also part of the procession. After passing through the designated route, the procession repaired to St. John's church where a special service was held." (6)

On April 16, 1847, the citizens of Easton celebrated the brilliant victories of Zachary Taylor in Mexico, especially those of the Battle of Buena Vista, in which he, with less than 5,000 men merely raw recruits, beat General Santa Anna with more than 20,000 of the best Mexican troops and generals. Richards writes of this and describes the event vividly.

"This evening an illumination of all the public buildings (both county and private) the College etc. took place—bonfires were erected on all surrounding hills—all the bells in town were rung and a torch light procession was held, in glorification of our brilliant victories in Mexico." (7)

Easton was not alone in this celebration for he writes that illumination of this type was made in all the leading cities and towns of the United States.

July 14, 1850—"The Church was shrouded in mourning and appropriate sermons were preached, both morning and afternoon, by the pastor, on account of respect for the memory of Zachary Taylor, late President of the United States, who died after a few days illness at Washington, D. C., July 10, 1850, aged 65 y. 7 m. 15 d. The bell was tolled also, as soon as his death was telegraphed, and on the 13th inst. the day of his funeral on which last occasion the

other bells in town were tolled likewise. Some days later a Eulogy was pronounced by order of the Borough—and our Church was obtained for the purpose, as was the case also on occasion of the death of ex-President Jackson, J. Q. Adams, Polk, etc.”

Services commemorating the death of President Taylor were also held in St. John's on July 25, 1850. Richards names the ministers who rode in all the carriages and describes in full the services held in church.

“The exercises (in our Church) were commenced with a voluntary on the organ, then a dirge by the Choir, consisting of Seitz's five sons, a prayer by myself, then a monody sung (composed by Mrs. Dr. Joseph Swift of Easton)—a good eulogy by Lawyer Alexander E. Brown, another piece by the choir, prayer and benediction by Dr. Gray. The Church was much fuller than on the Polk occasion, probably 1500 persons present.” (8)

Similar services as can be seen were held on July 19, 1849 for Polk. On that occasion, the Honorable James M. Porter gave the eulogy. And on March 3, 1848, there had been a service for Adams who died February 23, 1848 in the Speaker's room.

One of the big events during the pastorate of Rev. Richards was the building of the parsonage at the corner of Bank and Ferry Streets. This is, of course, the same one now being used. The appearance was quite different, and one is charmed with the quaintness and simplicity of it in its original form. A painting of this is now owned by the Church. It was presented by his grandson, Rev. H. Branson Richards, of Lebanon, Pa., and has been placed in the parsonage.



On August 3, 1846, the building committee was instructed to have a parsonage built, after the vestry had decided on May 5 of that year to have it done. Rev. Richards in his diary explains all the details of the building and describes the house minutely. Under the date of March 30, 1847, he writes:

"Today we move into the newly built Parsonage of the Evangelical Lutheran Church of St. John's in Easton. Some things are yet unfinished about the house and the yards, back and front, are yet a commons, the back one being fenced in today, after having been filled with earth." (9)

He tells of the large number of people who helped them move. A number of girls dined with them, since they had been of such assistance in the moving.

The cost of the house is surprising to us. Richards says that it cost from \$2,500.00 to \$2,700.00, "too much by neglect." The minutes of the vestry state that the parsonage cost about \$2,900.00 being four hundred more than it would have done with proper management. We may be proud of the fathers to have been able to put up a building of this type, but we loose this pride when we read the minutes and find that practically each time improvements were made the money was borrowed at a high rate of interest. True enough subscriptions were also made, but with no systematic system of collecting money, each time a small or large improvement was necessary, it was probably too much to expect the members to contribute large sums. The records convince us that on this occasion a loan had to be made, for we see "The vestry secured a loan from Mr. Kutz of \$2,500.00 to defray the expense of building a

parsonage." This was on March 27, 1847. It might also be interesting to note that improvements were soon needed, for on April 3, 1852, just five years after the parsonage was occupied, "The roof of the parsonage was in such leaky condition that it needed repairs."

As has been mentioned from Mr. Richard's diary, one can get a cross section of life during the middle of the nineteenth century. He speaks of the first discussion of the seating of colored people in the church. And on March 1, 1849, he writes of the first negro wedding he ever performed.

"They were both single and mulattoes. These are the first colored pair I have married and notwithstanding I have been in the ministry so long. Good luck to them. They seemed a clever couple." (10)

He relates all the happenings in Easton, even to the trouble that was experienced in 1848 when several children died of hydrophobia and the dog catchers were about the town picking up all stray dogs. He, himself, had to pay fifty cents rather than the customary two dollars to release his dog that had strayed away. Finally, several hundred were killed, and his was among them. He remarks that he plans never to get another, as they become too dear to one.

His discussions of the meeting of synod that was held in Easton in June, 1848, are amusing. Since it was inconvenient for his wife to entertain the ministers at their home, he himself provided for all the ministers' horses, of which there were about eighteen. At that meeting a committee was appointed to ascertain if the liturgy of the Church which had just been translated into English had

kept the true significance of the German liturgy. He concludes

“With the exception of a little sparring all was peace and harmony, and measures above mentioned were accomplished of which some scarcely had a hope. All appeared much pleased with the Town, the Church and Parsonage, and the spirit that prevailed.” (11)

The disorders that resulted when the soldiers, returned from the Mexican War caused Richards much distress. There were many demonstrations when the Mauch Chunk Company returned and disbanded in Easton on July 24, 1848. Bells were rung and he adds

“Since I live in Easton I have not witnessed so much drunkenness and rowdyism. Pity that the character of a people should retrograde! One of the indirect evils of war.” (12)

He made a note of the death of Samuel Horn, son of Abraham and Susan Horn, whom he buried on October 12, 1848. He had served faithfully in the War of 1812 as well as in the Mexican War. He had been in practically all the battles from Vera Cruz to Mexico City. He also notes that in his later days he called on the Saviour.

One of the first public literary or lyceum courses was started in Easton at this time. A meeting to discuss that matter was held in Professor McCartney's office on December 14, 1848. The forum was to be called Union Lyceum of Easton by the Christian Churches. Lectures were to be given on biblical, literary, scientific study. Representatives were present from the various churches as well as pastors from the Lutheran, Reformed, Presbyterian, Methodist and Baptist Church. St. John's lecture room was chosen as the place of the

lyceum course. The idea went through and the first of the lectures was given on January 2, 1849 by Dr. Traill Green, who spoke on the "Opportunities of Working Men and Women to Obtain Literary Knowledge." From time to time this church refused to allow the lyceum lectures to be held in the church because of the radical views expressed by some of the lecturers.

Richards was interested in another civic enterprise. On January 15, 1849, a group of citizens met in the court house to decide measures for the relief of the poor in the borough and vicinity. He was appointed chairman of the meeting. Later, he was on a committee to select the site of a public cemetery. From a discussion of these activities, he writes of the strike of the boatmen of the canal. His conclusion there is that it is altogether wrong to proceed to try to better oneself by injuring others. We can see from these incidents that the problems of labor and capital were just as prominent in those days as they are now.

On November 29, 1850, Rev. Richards sent to P. H. Mattes, president of the vestry, a letter stating that he was called to Trinity Evangelical Lutheran Church at Reading and that he had accepted. On March 9, 1851, at the conclusion of his ministry in Easton, Rev. Richards preached the historical sermon, which brought him much praise. There are of course a few historical inaccuracies in it, but we have felt it to be of sufficient importance to include it in this historical sketch in its entirety. His manuscript containing the sermon is in the vault of this church and will be on exhibition during the services commemorating the two hundredth anniversary.





JOHN W. RICHARDS, *Pastor* (1845-1851)



The following resolutions were passed by the church council at the conclusion of Rev. Richards' ministry in Easton.

"Whereas, the Rev. J. W. Richards, our much beloved pastor, is about to remove in the course of this week, with his estimable family, to enter upon the duties of his new charge at Reading, and we feel desirous to express, and to perpetuate on the records of our church, some evidence of our feelings upon the occasion; Therefore, Resolved: That while we deeply regret the circumstances that have induced him, under a sense of imperative duty, to sever the connection that he has so happily, and to us, so usefully also profitably, subsisted between him and our whole congregation, ever since the commencement of his ministerial labours in our midst, we are consoled by the assurance, that we part under the most lively feelings of mutual friendship and affection; and that he takes with him to the new spiritual vineyard, which he is called on to cultivate, the best wishes, not only of this vestry but of all the members of the church; and the hope that he may be as successful in restoring harmony and good will and in establishing the prosperity of the church, at Reading, as he has been, in a most eminent degree, at Easton. And may both he and his amiable partner in life, as well as their interesting family of children, be blessed with health, prosperity and happiness—happiness not only here, in this momentary existence, but *for ever*. And Resolved; That a copy hereof be handed to Mr. Richards, attested by the signatures of the President and Secretary of the Vestry.

"And further it is Resolved: That our thanks, be given to our esteemed pastor for his laborious investigation of the early history of our congregation, and that he be requested to permit us to transfer to the minutes of our Church the interesting document prepared by him, and read in the course of last evening's sermon."

Rev. Richards was succeeded in 1851 as pastor of St. John's church, by the Rev. Charles Frederick Schaeffer. The latter was born in Germantown on September 3, 1807, and educated at the University of Pennsylvania. It is said that:

"The foundation of the habits of diligent study and minutely accurate scholarship which followed him through life, was laid there." (13)

His theological study was conducted under the tutelage of his father and his father's assistant, the Rev. Charles R. Demme, who was considered to be one of the greatest preachers until the time of Rev. Schaeffer.

On June 17, 1829, Rev. Schaeffer was admitted to the ministry by licensure of the synod of Maryland and Baltimore. After that he spent some months in New York assisting his brother, Christian. His first charge was in Carlisle, Pennsylvania. After several other charges he became a professor at the theological seminary at Columbus, Ohio. In 1843 he left there and went to a church in Lancaster, Ohio. After that charge and one at Red Hook, New York, he came to the church at Easton, Pennsylvania. He remained in Easton from 1851 until 1856 when he took over the professorship in the Theological Seminary at Gettysburg. From there he went to the newly organized Seminary at Mount Airy in 1864 as professor of Dogmatic Theology. He was so interested in the new seminary which was to be started in Philadelphia that he shipped all his furniture and books to that city before he had secured a place to live. All his possessions landed on North Ninth Street and were found on the pavement in front of a Lutheran book store. He, however, was soon settled in a temporary home and



began his work. There in the newly founded seminary he lectured in theology in German and English.

During his ministry in Easton few important changes were made in the congregation. Dr. Schaeffer was a noted scholar and preached powerful sermons. He was also a real student of the Scriptures. This ability expressed itself in the translation of Kurtz's "Sacred History" which he made during his stay in Easton and was published by Lindsay and Blakiston of Philadelphia in 1856. In addition he made a careful revision of the translation of Luther's Small Catechism for the Ministerium.

Rev. Schaeffer preached his introductory sermon at Easton on March 9, 1851, when he preached in German in the morning and in English in the afternoon. On March 11 a committee composed of Messrs. Mattes, Walters, and J. Richards was appointed to ascertain if Rev. Schaeffer would accept a call. Upon their return from Red Hook they reported that he was willing to accept a call, and the meeting for the election was held on March 31, 1851. He received the total number of votes cast and thereupon was called to his duties in Easton.

There are few records to tell of the work of the church during the ministry of Rev. Schaeffer.

The meeting of debts and the collection of money appeared to weigh heavily upon the members of the vestry. The office of chorister was an important one. On February 28, 1853, a committee reported an interview with Mr. Clark of Hudson, New York, in which the committee promised to pay him five hundred dollars a year

and for that sum he was to give the following services:

“teach an adult class in singing, teach a juvenile class, to meet these classes once a week, to meet the choir, in addition, once a week, lead and direct the singing in the church on the Lord's Day when the services were conducted in English, to select the pieces and tunes which shall be sung in the church and to give two concerts of Sacred Music a year the proceeds of which shall constitute a part of the said sum of \$500.”

Most of the funds of the church during this period were raised from pew rents and according to the records there were various methods of collecting this money. At times the members of the vestry took care of this collection. On January 6, 1853, however, it was decided that one member be appointed to collect the pew rents and receive a commission of five per cent of the amount received by him.

When the financial statement of the church was made for the year 1855-1856, the committee reported that after examining the pew books it was found that a far larger number of seats were unrented than had been anticipated, and that many pew holders were very negligent in making their payments. The record itself will state clearly the situation:

“To remedy these two evils we would recommend that the renting committee be authorized to make vacant as many whole pews as possible of those that are only partially rented—by persuading Such Seat holders as will be found willing to join others in renting whole pews—and then to endeavor to rent all the vacant pews to Such as will rent whole pews or half pews.

"In the second place we would recommend that all those that are in arrears be prevailed upon to pay their arrearages without delay.

"We find

The pew rents collected since January 1st 1855 to be this amount included	\$17.05
church collections	\$ 763.39
Amount uncollected which we consider good including the quarter that will fall due January 1, 1856	558.69
Amount of Church collections up to Sunday the 25th	190.00
Total	<u>\$1512.08</u>

"Estimating the expenditures of the congregation to be as follows:

Say Pastor's Salary	\$900.00	
Say Sexton Salary	35.00	and rents
Say Choristor Salary	250.00	
Say Organist Salary	100.00	
Say Gas	60.00	
Say Fuel	60.00	
Say Taxes and Insurance	25.00	
Say Interest	30.00	\$1460.00
Would leave a balance in favor of congregation		<u>\$52.08"</u>

No doubt in this present age we would be dubious of placing the sum of over five hundred dollars in the credit side when the money had not been collected.

As has been previously stated, all during the early history of the church long and tedious agreements were always made between the church and all who worked for the organization. An example can be seen in the agreement made by three men representing the vestry, Godfrey Raub, Enos Lehr, and Peter Seibert, and Henry Weaver, the sexton, in 1856. This sexton was to be paid a salary as

well as the rental of the two houses situated on Bank Alley. The amount of the salary was not stipulated in the agreement but the financial statement just quoted was likely the amount, thirty-five dollars plus the rents. The rents they hastened to mention were to be collected "by himself and at his own risk."

After stating the terms of the regular salary the committee required the sexton to agree to the following terms:

"Said first party further grant him the privilege of making the following charges on funeral occasions: If required to toll the bell, he may charge \$1—and for opening the Church and personal attendance on the day of burial \$1—Any labor he may render in the graveyard, shall be a matter of private contract between himself and the person employing him. In case the funeral service of any person not a member of the congregation nor the child of a member, shall be held in the church, he shall collect \$1—for the use of the building and \$1—for warming it, if required. The one charge for the building shall be for the benefit of the Church. No charge is to be made for members or the children of members for the use of the Church."

The vestry was not satisfied with these stipulations but further outlined the duties of the sexton in this manner:

"On his part, said Henry Weaver agrees to discharge the following duties: He shall thoroughly and carefully sweep the church and lecture room once a week and after the dust has sufficiently settled shall dust the backs of the pews, the pulpit, and the pulpit and altar furniture, being careful not to scratch or soil the latter. He shall cover the gas fixtures and pulpit and altar furniture with the covering provided. Before sweeping the cushions in the pews shall be doubled up and remain so until after the dusting. He shall open the windows of the church and air it on Monday morn-



ing of each week, unless stormy weather prevents, in which case it shall be done as soon thereafter as possible and the same shall be done on Friday or Saturday of the week, when he will be expected to sweep and dust the church. In the season of cold weather, he shall make fire in the lecture room and furnaces at all regular appointments and use his best endeavor to have the church comfortable. He shall personally attend during divine service and when not required elsewhere by imperative duty, shall occupy a seat near the door of the gallery occupied by the males and assign the boys places in that same vicinity and endeavor to preserve order among them."

In order not to omit any duties the vestry concluded its agreement by writing:

"Whatever other duties are usually performed by an attentive and efficient sexton are included in this agreement, even though not specified. All the above duties are to be discharged by himself in person or some other grown member of his family excepting the blowing of the organ bellows and making the lecture room fires which may be entrusted to others. This agreement shall continue in force for one year from date, unless either party shall fail to comply with its terms, when it shall become null and void."

From time to time the church passed resolutions that the building could not be used for purposes other than religious. Nevertheless permission was often granted to Lafayette College to use the church for college commencements. Such permission was extended on July 16, 1854, when the Lafayette faculty asked permission to occupy the church during the following week and offered to pay thirty dollars for this service. The standing rule of the church was suspended from July 23 to 26, and the church was used for graduation as well as for the literary and religious exer-

cises connected with it. A similar permission was granted on July 9, 1855, when Rev. Dr. McLean, the president of Lafayette College, asked for the church for the commencement exercises. This time the sum offered was fifty dollars.

On April 27, 1855, the use of the church edifice was offered to the Methodist Episcopal church for Sunday afternoons as their church was consumed by fire on the previous night.

The term of Rev. Schaeffer was concluded in 1856. Previous to this time on October 5, 1855, he informed the vestry that he had been unanimously nominated professor of German Language and Literature at Gettysburg as well as director of the Theological Seminary and German Professor of Theology. He did not wish to leave Easton and the salary at Gettysburg he stated was considerably less than his present income. His ministerial brethren were so serious and urgent that he was compelled to regard it his duty to accept. So he tendered his resignation to take effect April 1, 1856. In the meantime Rev. Benjamin Sadtler preached in Easton on November 4, 1855, in both the English and German language. On November 26 he was chosen pastor to assume his new position in April of 1856.

Benjamin Sadtler was born in Maryland on December 25, 1823. He was graduated at Pennsylvania College, Gettysburg, in 1842 and at the Theological Seminary two years later. Before coming to Easton he served congregations in Pine Grove, Pennsylvania; Shippensburg, Pennsylvania; and Middletown, Pennsylvania. From 1862 until 1877 he was a trustee of Pennsylvania College, Gettysburg, and received a degree of D. D. from that institution in 1867.



THE PARSONAGE





During the early part of Rev. Sadtler's ministry many improvements were made in the parsonage and the church. Items found in the official records of the church concerning the various expenditures are of interest. On March 17, 1856, at a meeting of the church council, the matter of painting and improving the interior of the church was considered.

"After an interchange of opinion it was finally agreed that the ladies of the congregation be requested to meet and suggest some plan of raising the necessary amount of money to carry out the objective."

On May of the same year a committee composed of Samuel Garis and Melchior Horn was appointed to visit Philadelphia, Lancaster, and Reading and view churches and report on them. The report of this committee is not found in the minutes.

There is, however, an agreement made between the vestry and the William Chapman and E. H. Helfrich for the new slate roof which was put on the church. It is as follows:

"Known all men by these presents: That we William Chapman of the County of Northampton and State of Penna. and E. H. Helfrich of the County and State aforesaid and John W. Barnes of the Borough of Bath and County and State aforesaid one all and each of us held and firmly bound with The German Evangelical Congregation of the Borough of Easton in the Sum of One Thousand Dollars lawful money of the United States of America for the payment of which we bind ourselves and each of us or his executors and assigns. Sealed with our seal and signed this 12th day of June A. D. 1856. Now the condition of this obligation is such; Whereas the aforesaid William Chapman and E. H. Helfrich have put or caused to be put on the shingle roof of the St. John's Lutheran Church of Easton a Slate Roof and whereas the said William

Chapman and E. H. Helfrich have warranted the said Roof not to leak for the space of Twenty Years from this date—Now the obligation of this bond is such that if the Said Roof should leak and cause damage to the Said Church to the amount of One Dollar or upwards not exceeding Five Hundred then the Said obligation to be binding upon the Said William Chapman, E. H. Helfrich and John W. Barnes and Said amount to be paid upon any occurrence of Said damage—and if no such damage should occur then this obligation to be void or of none effect. Witness our hand and seal this 12th day of June A. D. 1856.

Witness present  
Martin Frey

Chapman and Helfrich (Seal)  
John W. Barnes (Seal)"

The expense of a new slate roof for the church was almost as great as the one put on in September 1939.

A few years later on April 9, 1860, it was decided to erect a one story brick kitchen on the parsonage eighteen by eleven and a half feet. This was to be "attached on the best terms that could be procured." The money for the resolution was to be raised by subscription. A note in the financial book shows that the subscription was raised and paid into the improvement fund for the erection of this kitchen. The total cost was three hundred forty-seven dollars and fifty-five cents. The amount raised was four hundred twenty-five dollars and forty cents leaving a balance of seventy seven dollars and fifty-five cents which was put in the church fund.

During the previous year the church balanced its budget and we have the record of the expenditures and receipts.

<i>"Expenses</i>	
Pastor	\$ 900.00
Organist	100.00
Choir	125.00
Fuel	40.00
Gas	80.00
Traveling Expenses	50.00
Interest Benevolent Society	125.00
Due on Loans	65.70
Sexton	35.00
Ordinary Repairs	50.00
	<hr/>
	\$1,570.70

<i>Receipts</i>	
Sabbath Day Collection	\$ 300.00
Pew Rents	1,270.70
	<hr/>
	\$1,570.70"

On March 2, 1857, the church council passed a resolution concerning funerals which stated that:

"Church Council decreed that whereas the practice of holding funerals on Sunday is attended with many circumstances calculated to disturb the sanctity of the day as well as the order of worship in the church and imposes much additional labor on the minister therefore, resolved, that it be earnestly recommended to the members of the Church if possible to bury on Saturday or defer until Monday. If it is necessary to bury on Sunday it is requested that it be held in the afternoon so as not to interfere with the regular hours appointed for worship. This resolution is to be read from the pulpit for the information of the congregation."

The following April the pastor was granted a leave of absence for a period of three months to accompany his aged parents to Europe. The council gave him permission to select his own substitute to discharge his duty during the absence.

A new committee was named on January 10, 1859, which had a unique character. It was termed the Committee on Discipline and was to examine into every case of complaint against any member of the church for violation of good morals and to report the results to the vestry for final action. There are no records relating to the work or effectiveness of this committee.

It was during the term of office of Rev. Sadtler that the need was felt for an assistant pastor who would care particularly for the German element in the congregation. A discussion of the election of Rev. Philip Pfatteicher who was called to this position will be found in the article dealing with the settlement of the German problem.

Rev. Sadtler wrote to the church council on May 21, 1862, that he found it necessary to resign on account of his health. After an interval of rest he planned to assume charge of the Luther-ville Female Seminary. His resignation was accepted and a committee consisting of Messrs. Garris, Dinkey, and Hagenbuch was appointed to draft resolutions expressing the feeling of the vestry in view of the resignation. On June 27, 1862, the following action was taken:

"Whereas, the impaired health of our beloved Pastor, the Rev. Benjamin Sadtler, compels him to abandon active ministerial duties, therefore, be it resolved, that it is with deep grief that we acknowledge the necessity which separates from this Church one under whose ministrations it has increased and prospered. Whose examples and teaching have brought Christian faith to so many souls and endeared him to this entire Congregation. Resolved, that we sincerely trust that his



retirement to less laborious duties may speedily reinvigorate his impaired physical energies and that the blessings which accompany duties faithfully discharged may remain with him now and hereafter."

Rev. Sadtler left the Ladies Seminary at Luther-ville, Maryland, in 1875 to become the second president of Muhlenberg College in Allentown, Pennsylvania. He remained there until 1886 when he was forced to abandon his work.

On July 14, 1862, the Rev. Beale M. Schmucker was unanimously chosen pastor of the congregation at a salary of eight hundred dollars and the use of the parsonage. He wrote that he would be able to assume his duties on the first Sunday of September.

Schmucker came from a ministerial family. He was born in Gettysburg on August 26, 1827. He received his education at Pennsylvania College and the Theological Seminary. In 1847 he was licensed to preach. He was always a great lover of books. Because of a throat infection he was able to serve his first charge only a short time, and spent the winter of 1851-1852 at Gettysburg. When he was sufficiently recovered he became English pastor at Allentown, Pennsylvania, in 1852. Ten years later he left the church for the congregation at Easton. During this period Rev. Pfatteicher served as the German pastor. After leaving Easton in 1867 Rev. Schmucker went to Reading and in 1881 moved to a church in Pottstown. In 1870 he was granted the degree of Doctor of Divinity at the University of Pennsylvania. During his entire ministry he held many positions of importance on boards and committees

of the church. His greatest prominence, however, probably was seen in the field of liturgics.

"The Church Book may properly be called the principal and abiding work of Dr. B. M. Schmucker, without disparagement to the faithful, intelligent, and learned men who were associated with him in his preparations." (14)

He was also co-editor of the new edition of the *Hallesche Nachrichten*, and the author of many articles and books. He succeeded Dr. C. P. Krauth in the department of book reviews in the *Lutheran*.

Both ministers, Rev. Schmucker and Rev. Pfatteicher, worked steadily during the period of the Civil War in which our country was involved at this time. On September 22, 1863, the church council passed a resolution that the use of the church be allowed for the concert given by Poms Band for the benefit of the sick and wounded soldiers, provided that the necessary expenses be paid. There is no record of the amount of money raised by this performance.

The church was evidently becoming better able to support the pastors for on November 23, 1863, a resolution was passed whereby the salary of the pastor was to be raised one hundred dollars and on January 23, 1865, Rev. Pfatteicher's salary was increased from three hundred to four hundred dollars. This was no doubt due to the increased cost of living which reached large proportions at this time.

It was during this time that the agitation for the separation of the German and English portion of the church was begun. The settlement of the

question has been amply discussed in another part of this history.

Voting membership in the church was limited at this time to male members. Previously, each male was allowed to vote if he paid one dollar a year to the church. This regulation was altered on December 11, 1865, when a new resolution was passed by the vestry. This stated that the amount required to be paid by each male member of the church in order to entitle him to the rights and privileges of membership shall hereafter be three dollars.

On September 16, 1867, Rev. Schmucker wrote a letter of resignation to the vestry stating that he was forced to resign because of ill health. The church council desired that he remain as pastor of the congregation but they were finally resigned to accept the letter which he had written them. It stated:

"Dear Brethren: It is with sincere regret that I have felt constrained to call you together for the purpose of tendering my resignation of the office of Pastor. For five years I have endeavored to fulfill the duties of that office, and for some time past the conviction has grown stronger that my physical strength is no longer equal to their proper performance. It is greatly to be regretted that after so short a period circumstances should seem to require again a change in the office of Pastor. But I am afraid that were I to attempt for a few years longer the duties of that office here, it would result in the complete prostration of my health. After continued and earnest reflection on all the circumstances of the case, I have been forced to the conclusion that your interests and mine render my resignation desirable. I would therefore hereby, tender you my resignation to take effect on the first day of November next, and ask you to proceed in

accordance with the provisions of the Congregation as to my successor. Praying that the Great Head of the Church may guide you in your deliberations and watch over all the members and interests of the Congregation, I am, as ever, most affectionately yours, in the Lord."

The next pastor of St. John's was the Rev. Edmund Belfour, D. D. He was born in Alstead, a suburb of Copenhagen, Denmark, on August 9, 1833. His father, a well educated Dane, came to this country in 1839 and his family arrived two years later on the sailing vessel "Isabella." They settled in New York.

Edmund, who was the youngest of seven children, was compelled to work in order to help support the family. It was not until he was sixteen years old that he entered school. His pastor, the Rev. C. Martin, urged him to become a minister. He must have been an exceptional student because after only nine months of study he succeeded in passing the examinations for admission to the College of the City of New York. His work was completed there in 1854. His theological training was received at the Lutheran Theological Seminary at Gettysburg from which he was graduated. His first charge was pastor of the Lutheran Church at Schoharie, New York, and the associated Lutheran Church at Central Bridge. This parish he served eleven years before becoming pastor at Easton. After serving St. John's for six years he was called to Chicago to organize the Lutheran churches there. He held this position successfully from 1874 until 1880. As the climate of Chicago did not agree with him, he became a pastor at Pittsburgh. Rev. Belfour was a fine scholar and is





THE ORIGINAL ORGAN (1833-1883)



said to have included in his library books written in at least eight or nine languages.

The call to Rev. Belfour was extended on March 3, 1868. He accepted and agreed to start his work on the first of May. In the meantime the vestry planned to have the parsonage repaired, papered and painted. In April, the ladies of the church were called upon to solicit subscriptions toward furnishing the parlor of the parsonage. They reported.

"the purchase of 1 Brussels parlor carpet,  $\frac{1}{2}$  doz. spring cushion chairs, 1 large arm chair, 1 marble top table, 1 divan, 1 sofa, 1 lounge."

Several new items of church polity were begun during Rev. Belfour's ministry. On November 4, 1868, the vestry decided to adopt and introduce the Book of Worship published by the authority of the General Council of the Evangelical Lutheran Church. The use of this book was to begin on the first Sunday of December 1868.

A new resolution passed the vestry concerning the reception of new members into the church. The minutes of January 12, 1869, state:

"Resolved that hereafter no person shall be received as a member of this congregation or dismissed therefrom except as the consent of the Vestry and that the names of all persons received as members shall be read or announed from the pulpit and persons from other denominations shall be publically received upon their promise of fidelity to the Lutheran church."

The synod was becoming more aware of its need for regular systematic contributions from the churches. On July 7, 1869, it recommended to St. John's a plan for the systematic collection of money for the various benevolent enterprises of

the church. The main features of the plan were agreed upon and the vestry appointed a committee to draw up and have printed a circular which would thoroughly explain the plan to the congregation.

The bequest of Peter Miller to the Benevolent Society of the church has been dealt with in another chapter. It is interesting, however, to note that at this time, in April 1870, when the church burying ground was being sold to raise money to start Zion's Church a resolution was passed to show special respect to the memory of Peter Miller. This was done by removing his remains to that portion of the burial ground which was to stay in possession of the congregation. When this action was taken Mr. John Abel donated his plot for the purpose. Anyone interested may go to the church yard in back of the Sunday School and see this grave.

On February 13, 1871, a committee of the Sunday School teachers appeared before the vestry and presented a preamble and a resolution to the effect that the Sunday School room should present a more inviting appearance and that settees should be provided in place of the benches and that the partition between the two rooms should be removed. The vestry appointed a committee to inquire into the alterations and the costs. As a result, in March the committee on repairs was instructed to purchase one hundred settees, each one to be seven feet long.

The final settlement with the German portion of the congregation was effected at this time and in another part of the history a list of the members



leaving St. John's to form Zion's church will be given.

During these years many references are made to the fairs which were held by the ladies of the congregation. They used the money for various improvements in the church. In June 1872, they held one of these fairs and the proceeds were to be used for new carpet for the church. However, in July they reported that the sum of one thousand thirty dollars which they had raised should be partly used for the remodeling of the audience room. They pledged their cooperation in assisting with each of these enterprises.

Although the women of the congregation, we can easily see, were very active in the work of the church, they were not entitled to vote. The question was again brought up in December 1872, and as there was a difference of opinion on the question, it was resolved that James Dinkey and Allen Albright be appointed a committee to call on the county judge privately and request him to say what, in his opinion, was the proper construction of the article in the charter of the church concerning this question.

The Honorable H. D. Maxwell was called upon. His decision was given in a long discussion the gist of which is as follows: First, he quoted from the charter of the church which says that the subscribers are citizens of the commonwealth. He then states the various meanings of the term citizens of the commonwealth and quotes from Wharton's Law Diction, Jacobs and Cunningham's law dictionaries, and Webster's dictionary, as well as the views of Chief Justice Gibson. His

conclusion was that, under the charter of the congregation females are not citizens of the Commonwealth. If they were to be allowed to vote they would be entitled to election as elders and wardens. Therefore, he concluded that the previous practice of the congregation, with the one exception which was thoughtless, of not allowing the women to vote, was in accordance with the construction of the charter. This decision he gave on February 6, 1873.

Rev. Sadtler, April 1873, did a unique thing. He offered his burial lot in the Easton cemetery in trust for the vestry for use of the successive pastors of this church. The vestry took the following action:

"Whereas Rev. Dr. Benj. Sadtler has offered to transfer his burial plot in the Easton Cemetery to the Vestry of the congregation, in trust, for the interment of any deceased member of the household of the successive pastors of this congregation, whilst in office, and on condition that the Vestry shall keep the plot in proper order; therefor—

Resolved, that we gratefully accept the offer of Rev. Dr. Benj. Sadtler and will comply with the conditions attached to it."

In July 1873, the ladies of the church who had previously been given the right to hold a fair and a festival reported that they now had on hand twenty two hundred thirty dollars and were ready to use this for the carpeting of the aisles, pews, chancel and pulpit cushions, and to refurnish the chancel and pulpit. The Sunday School teachers also reported that they had about three hundred dollars towards the purchase of a six hundred dollar pipe organ for the Sunday School and lec-

ture room. The church council appropriated two hundred dollars towards this purchase.

The committee appointed to study the cost of improvements made the following report:

Frescoing	\$ 600.00
Painting Woodwork	400.00
Raising Pews and Floor in Gallery	300.00
New Chancel and Pulpit Platform	300.00
Chancel Rail	125.00
New Doors to Audience Room	90.00
Removing Boards Under Pews	35.00
Gas Fixtures for Pulpit	50.00
Black Walnut Capping for Pews	600.00
Total	<hr/> \$2,500.00

A resolution was passed that the vestry make the improvements named above and purchase an organ at a cost of four thousand dollars as soon as the finance committee can borrow the necessary funds at a rate of interest not exceeding seven per cent. A month later the finance committee reported progress on the matter of borrowing the money. This was the way of making improvements at that time, if the money had not previously been raised by the ladies through their fairs and festivals, which appear to have been very lucrative.

On December 15, 1873, Rev. Belfour wrote a letter to the vestry and put before them his resignation. He had been called to take up the work of building the Lutheran Church in Chicago where there were many Scandinavians. His resignation took effect on February 1, 1874.

Between the ministries of Rev. Belfour and Rev. Groff, a change was made in the name of the church. In order to accomplish this a committee

was appointed to revise the charter and change the name from the German Evangelical Church to St. John's Evangelical Lutheran Church. One reason for this change may be that the German element had left when Zion's Church was formed. The new charter was entered on the minute books of the county April 8, 1875.

"The only persons entitled to vote were males who had completed their 21st year, except in the election of a Pastor when males and females who had fulfilled above requirements were permitted to vote."

On October 3, 1874, Rev. James R. Groff arrived in Easton to preach his introductory sermon the next day. He had been elected the previous June and had come from a church in Erie, Pennsylvania. Installation service was held on October 11, 1874. At this time the Rev. F. A. Muhlenberg of Allentown conducted the service and he was assisted by Rev. J. K. Plitt of Catasauqua.

This period was one of expansion in church work. A letter was sent to the church council stating that a number of Lutheran children living in the western part of the city were being drawn into churches of other denominations. It was hoped that a mission school could be provided for these children. Consequently, after this letter was received on October 12, 1874, a committee composed of Rev. J. R. Groff, O. Hagenbuch and Jacob Hecht was appointed to meet with a committee from Christ Church and study the situation. As a result St. Luke's Mission was begun at Eleventh and Ferry Streets. In the beginning this mission was financed jointly by Christ Church and St. John's.



The minutes during this period are full of references to controversies between the pastor and the choir. Since some of the members of the choir annoyed the pastor during the rendering of his sermon, the church council met to discuss their conduct. One member of the choir sent an answer to the pastor's letter and this caused so much offense that the choir member was dismissed from the choir and suspended from the congregation until he repented of his unchristian conduct.

The first colored church of Easton was presented with furniture by St. John's on January 15, 1877. A bequest was made to St. John's on February 26, 1877, by Mrs. Elizabeth Whitesell, deceased wife of Frank Whitesell, of one hundred dollars, the interest of which shall be applied to the cause of aiding widows of this church. The principal was to remain intact.

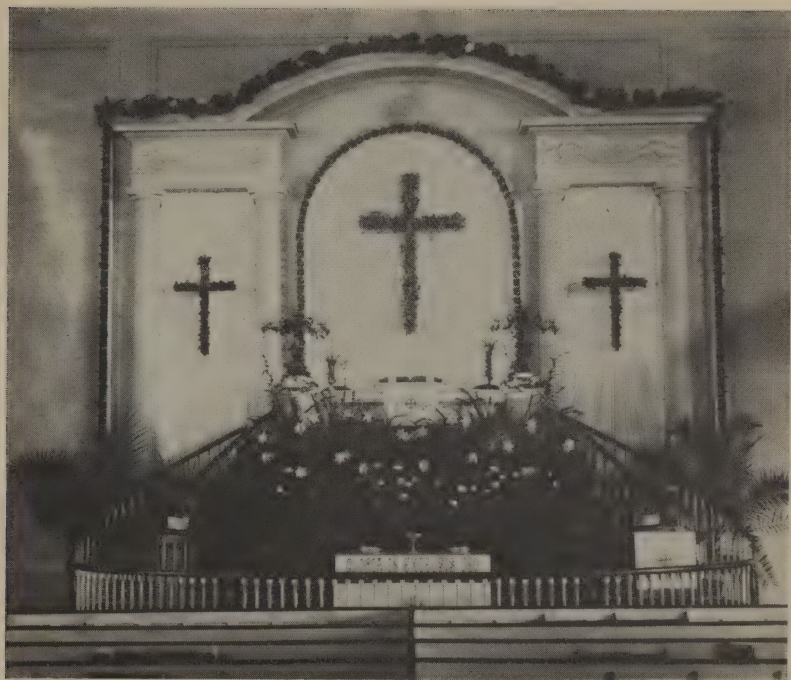
The beginning of every member canvass seems to have been made at this time. The minutes of June 18, 1877, report that in order to secure more perfect attendance and get more contributions the territory embraced by the church was to be divided into thirteen districts. A member of the vestry was assigned to each district, in order to make a thorough canvass, to increase the church attendance and the contributions. A pledge card was also printed for the convenience of the vestry so that they would know how much to expect in regular contributions. Benevolence was to include missions, education, orphan's homes, disabled ministers, church extension and contributions to synod. Pew rents were not to be eliminated. Penny collections, communion and anniversary

occasions were also to provide extra money for the support of the church. This is one of the few times in which the minutes of the vestry show that the members were at all concerned about the financial situation. They were usually quite willing to look for persons who would loan them money at a high rate of interest. On June 20, 1877, they write of the desirability of the treasurer being able to meet all expenses of the church at all times. Possibly it was inability to meet these expenses that caused the vestry to reduce the pastor's salary to twelve hundred dollars a year, and to cut the salary of the organist and the sexton. After September 1878 the pastor was to be paid monthly rather than quarterly. Delinquent pew holders were to be exonerated and those who were unable to pay were urged to retain their sittings, the payment of which would be calculated from January 1, 1879.

Shortly before the resignation of Rev. Groff the vestry placed a new bell in the tower of the church, the weight to be about the same as the one now used. A special collection was taken morning and evening, the first Sunday the bell was in use.

Rev. Groff resigned to take effect November 1, 1881, and Rev. David Harrison Geissinger, D. D. was unanimously elected pastor December 21, 1881.

David H. Geissinger was born near Grafton, Huntington County, Pennsylvania, on February 12, 1844. In 1861, while still in school, he enlisted in the Fifth Reserves Pennsylvania Volunteers. He was the youngest member of that regiment and always showed bravery and ability. He



THE ORIGINAL CHANCEL





remained in service until after the war. At the close of the war he was serving as an officer on the staff of General Hartranft. His formal education was begun again, and he attended Mercersburg Academy, Allegheny College, and studied theology at Philadelphia. In June 1872 he was ordained at Zion's Church, Philadelphia. He served churches at Lancaster, Pennsylvania, and New York City before coming to St. John's Easton in 1882. In 1893 he was called from Easton to Pittsburgh. Soon after that Lafayette College conferred upon him the degree of Doctor of Divinity. He died on March 22, 1907.

During the ministry of Rev. Geissinger, St. Luke's became an independent church. Previously St. John's and Christ churches had started a mission in the western part of the city. On March 6, 1882 St. John's took entire control of this enterprise with the sanction of Christ church. At this same time the vestry took up the question of the purchase of a lot of ground for the erection of suitable buildings for the new church. On March 22 the committee was granted power to purchase real estate which in its judgment would be in the best interest of the mission. The money for this was to be secured by subscription or by a mortgage executed on the premises of the ground to be purchased. Collection was to be lifted on Easter Sunday for that purpose.

By the twenty-second of May the committee was instructed to procure plans for the building not to exceed twenty five hundred dollars and to submit these plans to the vestry. The mission appears to have grown. The corner stone was laid

on July 30, 1882, with special services conducted by Rev. Geissinger. The pastor and congregation of Christ and Zion's churches were invited along with those of St. John's to attend this dedication service of St. Luke's.

On December 7, 1885, a committee from St. Luke's made a report, which was encouraging. It stated that in spite of the fact that four of the Sundays out of the five of the month were stormy the attendance at services was good. Twenty three people had been supplied with envelopes and were willing to contribute regularly. The Sunday School attendance also showed an increase, the average attendance for the month being two hundred seventy.

Early in January 1886, a meeting was held in St. Luke's Chapel at which time it was considered advisable to form a Lutheran congregation and organize it under the name St. Luke's Evangelical Lutheran congregation. This resolution was signed by a committee composed of A. F. Walter, John Berkey, and Mrs. M. A. Edelman. After adjournment the resolution was signed by twenty five persons. The committee showed its enthusiasm by reporting that it had solicited and secured the names of sixty-six with the possibility of one hundred who were willing to form a congregation.

The vestry of St. John's then granted St. Luke's the use of the chapel building from year to year without charge but the expenses connected with the use of the building were to be borne by St. Luke's. The congregation was also requested to keep the building in good repair.

Soon after this time the question of the purchase of the building by St. Luke's came up. On June 5, 1887, Mr. Kolb, as chairman of the committee to confer with St. Luke's vestry in regard to the transfer of property, reported a proposition which was amended to include the offer of the payment of the interest on the mortgage for three years. When the council of St. Luke's offered to pay fifteen hundred dollars for their church property on the corner of Eleventh and Ferry Streets and to pay the interest from the date of transfer and to assume all responsibilities as property holders, St. John's vestry agreed, if the amount would be increased to sixteen hundred dollars. On September 22, 1887, St. Luke's accepted these figures. Consequently, a meeting of the congregation at St. John's was held on October 13 for the ratification of the transfer of the property.

Early in Rev. Geissinger's ministry the question of the wearing of a robe on the part of the pastor was discussed. This was a matter of such importance that a special congregational meeting was called to discuss it. The following resolution was passed on March 2, 1882:

"Resolved that the Vestry have no objection to the Pastor wearing a robe but not knowing what effect it will have on the congregation prefer that a trial should be made. If no serious objections be made he to continue to wear said robe."

Since no objections have been recorded in the minute book, it is assumed that the wearing of a robe by the pastor continued from that time to this.

Meeting the synodical appropriation caused as much difficulty in those days as it does at the present. On May 2, 1882, the committee on system-

atic collections agreed to recommend an envelope system. The money received was to be apportioned for those purposes for which special collections have previously been taken. The pastor was requested to make an announcement from the pulpit on the first Sunday in May so the whole matter would be understood thoroughly by the members of the congregation.

On July 3, 1882, Rev. Geissinger reported that he had received on July 1 the sum of three hundred dollars from Mr. William Ricker being the full amount bequeathed by his wife, Mrs. Elizabeth Wagner Ricker. The bequest was to be invested and the interest contributed toward making up the annual synodical apportionment of the church for benevolent purposes.

Several improvements and changes were made at St. John's during this period. In 1882 six alms plates were presented to the congregation by two persons who wished their names to remain unknown. On April 2, 1883, a committee of five was appointed to purchase an organ, the cost of which was not to exceed four thousand dollars. The organ contract was given to Hook and Hastings and the contract price was thirty nine hundred dollars. In December of the same year the property committee was instructed to place a clock in the church. In June of 1884 plans and estimates for an iron fence in front of the church property were presented. The proposal of Mr. Drinkhouse was accepted and the fence erected cost three hundred seventy dollars and forty five cents.

In June 1886 a motion was accepted that a new steeple be built and the front of the church remodeled. This contract was awarded to Simon



P. Bachman. The cost of the steeple was fifteen hundred seventy five dollars and the remodeling seven hundred and fifty dollars. During the same summer the church was painted red and the wood-work white.

The next big undertaking was that of the building of a new Sunday School room. The matter had evidently been under consideration for some time, because in November 1887, a committee was appointed from the Sunday School to keep alive the project of a new Sunday School building. By order of the vestry a private circular was printed stating that there was a feeling that a new building for the Sunday School was needed, as the present one was inconvenient, poorly lighted, unhealthy and in nearly every way unfit for meetings of any kind. It was stated in this letter that one of the members had contributed three thousand dollars towards the erection of a new building on condition that the remainder of the estimated cost shall be subscribed by others and made payable before April 1, 1889. It was found that the plot holders of the cemetery made no serious objection to the erection of the building in the church cemetery. Preliminary plans and drawings had already been placed in the church and could be seen at any time. The estimated cost of the building was ten thousand dollars. It was proposed to make this a memorial chapel and call it St. John's Memorial Chapel. It was to stand as an appropriate monument to those whose remains rest beneath and about its walls. The plan for subscription and contributions presented was signed by Owen Hagenbuch, President of the vestry, and C. Fleming Sandt, Secretary.

Mr. Stewart, the architect for the new building, prepared plans and specifications for one hundred fifty dollars and superintended the erection for two hundred fifty. Voluntary contributions were also made for the erection of a green house.

October 8—10, 1882, jubilee services were held at St. John's to celebrate the fiftieth anniversary of the main church edifice. A memorial volume was published at this time which contained a summary of the celebration. On Sunday, October 8, the historic sermon was given by Dr. Sadtler, a former pastor and now the president of Muhlenberg College. The other services included in this famous celebration were Anniversary of the Sunday School on Sunday afternoon at two thirty; evening service on Sunday at which Rev. B. M. Schmucker, pastor of the church of the Transfiguration of Pottstown, Pennsylvania, preached the sermon; public reception Monday afternoon; service Monday evening at which the speaker was Rev. Belfour, president of the Pittsburgh synod; Tuesday afternoon a jubilee service in the Abel's Opera house, with special addresses by Rev. Reuben Hill and Mr. Henry L. Mattes.

For the main celebration of the Sunday School, the main school, together with visitors and pastors, assembled at St. John's and formed in line on Ferry Street. The procession marched down Ferry Street to Third, to the Circle, and along the south side of Northampton Street to the Opera house. The streets were said to have been crowded with people to witness the procession, which consisted of over a thousand children. Addresses of greeting were given by many Easton pastors.

The decorations of the church for this celebration were designed by Mr. Henry L. Mattes with the help of the following committee:

Owen Hagenbuch  
C. F. Sandt  
J. C. Pohl  
C. W. Garis

W. Gould Heller  
Miss Celinda Hilliard  
Miss Mary Illick  
Miss Mame Kaehler  
Miss Anna Dachrodt

Many copies of this jubilee celebration containing Rev. Sadtler's sermon, the charter of the church, charter of the benevolent society, and names of the officers and members of the Sunday School are still in the hands of members of St. John's. A copy of this will be found in the historic collection displayed in the parish house during this period of the two hundredth anniversary of the church.

On September 3, 1883, the pastor presented and read a communication in the form of a circular letter urging the necessity of the erection of a new theological seminary at Philadelphia, and suggested various means of raising the money for the accomplishment of this work. On November the vestry appropriated four hundred dollars for this cause.

Although it has been stated that weekly envelopes were used by this time, the old custom of collecting pew rents was also used as a means of support. The method of collecting the pew rents varied in different years. At times the sexton had charge of their collection, at other times an individual did this and received a certain percentage of the amount collected. In August 1887 the finance committee reported that Miss Mary Illick and other ladies of the church should attend to the

collection and should be in the church for that purpose on the first Wednesday and Thursday mornings of each month between the hours of ten and twelve. In November an order was drawn in favor of the Missionary Society for twenty dollars for services rendered in collecting these pew rents.

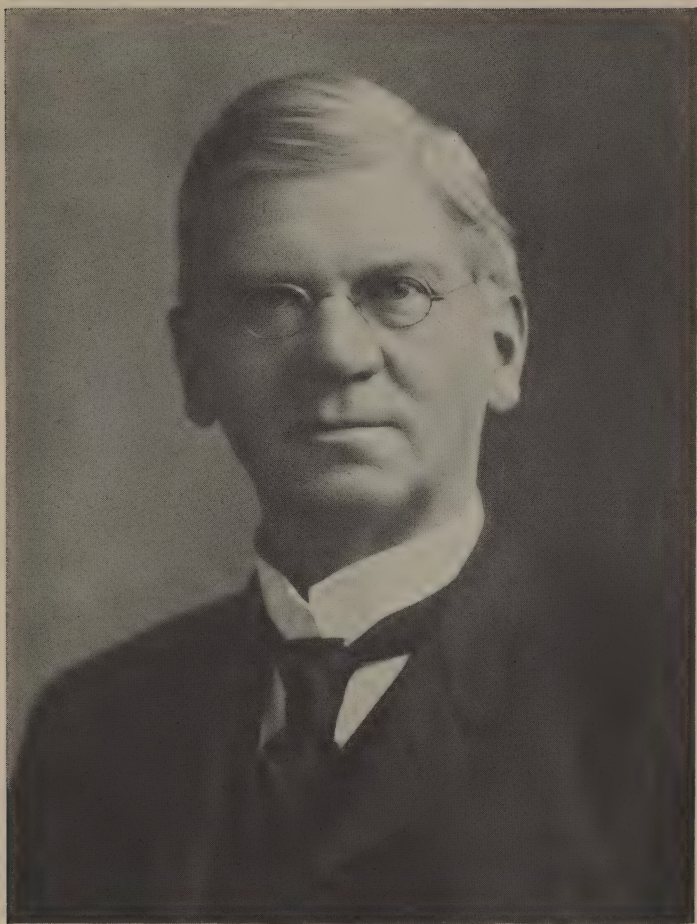
In April 1890 the pastor asked for a leave of absence to take a trip to Europe. Long and wordy resolutions were passed, the gist of which was that the pastor should be given the privilege. The wording is interesting:

"We believe that such an interruption of his labors would be useful and beneficial to him in his professional labors in opening to him artistic and literary fields for immediate examination, and whereas such advantages to him would be indirectly greatly serviceable to us therefore resolved, that we will cordially grant to him the vacation suggested, without abatement of salary and with the assumption of the cost of supplying the church during his absence and at the same time giving him the selection of the substitute."

The pastor left for Europe in June and remained until October 1. The church was closed for cleaning purposes during July, and during August and September the Rev. Frank Fry served as pastor.

On January 24, 1892, the church celebrated the tenth anniversary of the pastorate of Rev. Geisinger by presenting him a purse of two hundred twenty five dollars in gold and his wife a dozen tablespoons and a dozen teaspoons. The following year, February 6, 1893, Rev. Geissinger resigned to become pastor of the First English Lutheran Church of Pittsburgh. Shortly after this it was moved that each person was required to pay three dollars a year to vote at congregational meetings but only one dollar to vote for the pastor.





DAVID H. GEISSINGER, *Pastor* (1882-1893)



The next pastor of St. John's was the Rev. John E. Whitteker who was elected on July 19, 1893. He was extended a call on July 24 and he wrote to the vestry requesting to preach at the church on August 6 and remain until the eighth in order to attend the Sunday School picnic to be held at Bethlehem Island. He consented to take up his pastoral duties on the first of September. The installation service took place on November 12 at the evening service. The Rev. Dr. R. A. Horne, president of the conference, officiated and Rev. M. H. Richards, D. D., professor at Muhlenberg College, preached the sermon.

During the pastorate of Rev. Whitteker several changes were made in the financial matters of the church. The salary of the church treasurer was fixed at one hundred twenty five dollars a year for which he was to make all collections of pew rents and pledges. The vestry succeeded in decreasing the interest paid to the Benevolent Society for the money it had borrowed from that organization from four to three per cent. On June 4, 1894, an envelope system for non-pew renting members was instituted. Those who could not afford to contribute through the envelopes were urged to take pews and make a contribution in that way.

There are few records of events to show other activities of the church during this short ministry. The Luther League was active and often used the church building proper for special services. The hour of evening service was changed from seven o'clock to seven thirty and the pastor was instructed to have printed programs for the Sunday evening services.

It is interesting to see that in those days the committees were appointed to represent members in the various sections of the city. When in April 22, 1895, the vestry decided to raise one thousand dollars by subscription for the laying of new carpet in the church, flagstone pavement on Ferry Street, and wire appliances and fixtures for electricity for the church, the committee chosen to canvass the members was composed of representatives from various sections of the city. The first ward was in charge of Messrs Weidknecht and Heck; the second and third in charge of Kolb and Hill; the fourth, Richards and Sandt; fifth, Fehr and Garris; sixth, Albright and Sandt; the seventh and eighth, Trach and Hammann; South Easton, Hively; and Phillipsburg, Freyberger. The committee was evidently successful in raising the necessary money for on July 1, 1895, they gave the contract for the flag pavement and for the electric lighting. It is sometimes difficult for us to realize the number of inventions which have aided in beautifying our house of worship. Forty five years ago this entire church was lighted by gas. It was in the same year that the vestry finally succeeded in having a motion passed to cut out the bottoms of the pews. The contract for this was offered to Freiberger and Son for seven cents a pew and the use of the lumber. This change had been agitated for some time, but previously the number opposed had always exceeded the number in favor.

On April 15, 1895, Rev. Whitteker resigned to become Superintendent of the English Home Missions of the General Council. The vestry refused to accept his resignation. As a result of this Drs. Laird and Repass met with the vestry on July 8, 1895, and advised them to accept the resignation of their pastor. On July 12, Rev. Whitteker sent



another resignation and this one was accepted. Resolutions wishing his success in his new undertaking were sent to him and his resignation took effect September 1.

The Rev. Paul G. Klinger was elected pastor of St. John's on January 15, 1896. The following day the call was extended to him and he accepted immediately. He was at that time pastor of Holy Trinity Church, Catasauqua, Pennsylvania. He was installed at St. John's on February 12, 1896. Mr. Sandt suggested that inasmuch as two new Bibles were to be presented to the church by Miss Elizabeth Fleming and Mrs. S. S. Apple for the pulpit and the reading desk that two hymn books also be bought and used for this installation service. At the installation Rev. Theodore L. Seip, D. D., President of Muhlenberg College and of the Ministerium of Pennsylvania, and a spiritual son of St. John's performed the ceremony. The Rev. S. A. Repass, D. D., President of the Allentown Conference, delivered the sermon. Rev. J. E. Whitteker, D. D., Superintendent of Home Missions, conducted the service. The vestry of the church occupied the front pews and stood with the pastor during the ceremony of installation.

Several gifts were made to the congregation at this particular period. The ladies of the church had shelves erected at the altar for the collection plates. On January 1, 1898, Mrs. I. M. Alt-house of Washington, D. C. presented the church with two valuable palms to be known as the Alt-house palms. On March 5, 1900, Miss Emma Ludwig, recording secretary of the Luther League, sent a letter to the vestry informing them that the Luther League was presenting to the congregation a violet set of altar cloths appropriate to the Passion

season. Upon motion of Kolb and Bachman on May 7, 1900, a vote of thanks was given to Mrs. George Heck and daughter for the black altar cloths presented to the church.

On December 22, 1896, Rev. Klinger sent a letter to the vestry inviting them and their wives to a reception to be given in the parsonage on New Year's Day at four in the afternoon in honor of the baptism of their infant daughter Edith. Messrs. Garis and Richards moved that a committee of five be appointed to solicit contributions to purchase a suitable present for the pastor's young daughter.

St. John's during this period was still interested in various missions. On November 7, 1897, a committee from St. Luke's was to act with a committee from St. John's and Christ churches to consider the advisability of continuing the Sunday School at Franklin Street near the fair grounds. Since the Reformed members wanted to move the Sunday School to a new chapel which they had built, the Lutheran members desired that a superintendent be given them. There is no record of what was done in this case.

Two years later, in May 1899, the Seitzville Sunday School on South Side owned by the Presbyterian Church was offered for sale. When the pastor of St. John's informed the vestry that the property of the Seitzville church was to be offered for sale at eleven hundred dollars, always interested in mission work and starting new churches, the vestry of St. John's immediately decided that the finance committee be instructed to complete the purchase of this property. At the next meeting of the vestry on May 2, 1899, the finance committee reported that unforeseen circumstances made it

necessary for the Presbyterians to withdraw their proposition so St. John's was unable to purchase the property.

In 1899 the envelope system was again under discussion. Methods of raising money seem always to be a problem with any organization. On October 2, 1899, the finance committee suggested that the envelope system be extended and that envelopes be provided each member of the congregation. These envelopes were to be dated for each Sunday in the year and the amount required by the charter to be paid by each member, three dollars a year, was to be enforced. The renting of pews was not yet discontinued. The finance committee chose a sub-committee to look into the pew renting and attempt to improve it.

In November 1899 the finance committee again reported on the envelope system and recommended that envelopes be printed and a circular explaining the system be sent to all members. Additional income, they explained, was needed at this time.

"We expect the Pastor to take care of all his duties, the church choir to render good music, the sexton to do his work well, so we should encourage all of these people by our regular and faithful support of the church."

On the twentieth of the month the finance committee was authorized to procure the necessary envelopes for distribution.

In December 1899, Rev. Klinger was forced to ask for a leave of absence for six weeks on account of his health. He arranged to have Rev. Mattern take charge of the pulpit and all the church work during his absence. On June 20, 1900, Rev. Klinger felt it was necessary to send a note to the

vestry stating that Mrs. Klinger had suffered from ill health for years and especially during the past few years he himself had also felt that his ill health impaired the success of his work at St. John's. For these reasons he felt it necessary to tender his resignation to take effect December 16, 1900. The council voted to accept this resignation. Later in August Rev. Klinger requested that the date of his resignation be changed to take effect immediately and that he would vacate the parsonage as soon as possible.

The next pastor of St. John's church was the Rev. John C. Seegers, D. D., who served this congregation from 1901 until 1911. He was elected pastor on January 9, 1901, at a regular congregational meeting at a salary of fifteen hundred dollars and the free use of the parsonage. At the very beginning of his ministry the matter of the Franklin Street mission again came up. A report showed that in April 1901, there was a membership of seventy nine adults, twenty three children members of families confirmed there. There was a grand total of one hundred ninety five persons. The committee from St. John's wished to meet with a committee from the Franklin Street mission to discuss the question of purchasing a lot and erecting a suitable building for worship. The Lutherans in the vicinity of the mission it was reported had already raised three hundred forty-five dollars and fifty cents to purchase this lot. The committee from St. John's was to be allowed to use the authority and name of St. John's for a sum not to exceed thirty-five hundred dollars. During the period of ten years the mission was to be under the authority of St. John's. On the first of July, 1901, Rev. Seegers stated to the vestry that



a school house had been secured for the mission church services and he suggested a minister be secured to work among the people of that territory. If at the end of a given time it was felt that the work would increase a permanent pastor might be secured. The committee was authorized to secure the services of a pastor for a month. On July 29, 1901, the committee reported that Rev. Mr. Lenker had held services the previous Sunday evening. It was felt that he should be employed for a longer period of time. The vestry did not settle this matter but called a congregational meeting to be held on October 13, 1901. The chief action to be taken at this meeting was concerning the advisability of electing an assistant pastor.

At this meeting the Rev. Paul Strodach of Trenton was elected assistant pastor at a salary of six hundred fifty dollars a year. His duties were to be those usually evolving upon an assistant, and especially to look after the mission and develop the work in that section of the city. Monthly reports of the achievements were to be made to the church council.

Rev. Strodach accepted the call and began work December 1, 1901. In May 1902 the mission committee reported to the vestry that since the installation of the assistant, Sunday School had been held every Sunday afternoon and service every Sunday evening. The catechetical class of twenty three members met every week. Since the present place of worship was unattractive, undesirable, uncongenial, and dingy the committee recommended that a plot on Twentieth and Hay Terrace be purchased and a church built on this property. It was also recommended that a board composed of three members of St. John's, three from the mis-

sion, the pastor of St. John's and the missionary pastor be chosen. Mr. Dunn reported that the lots had been purchased by him and could be immediately transferred to the church. It was largely through the far seeing plans of Mr. Dunn and his initial subscription that money was raised for the lots and the plans for a new church got under way. It was moved that the vestry have the lots deeded to St. John's Church by Mr. Dunn. In September 1902, it was decided that the name of the mission be the Church of the Good Shepherd. The mission was to take immediate steps to procure a charter. Until the mission was self-supporting, not exceeding a period of ten years, no interest was to be charged them except the amount required in excess of a hundred dollars, to be paid yearly by St. John's. The title of the lots with the Chapel were to remain in the hands of St. John's until the whole debt was paid off to the full satisfaction of St. John's.

The Church of the Good Shepherd felt unable to sign this agreement and submitted a substitute. If St. John's would assume the cost of the debt for the chapel, the mission agreed to pay five hundred dollars cash and eight hundred in four yearly installments of two hundred each. The total cost of the chapel was not to exceed a period of ten years, no interest was to be charged. On and after January 1903 the mission agreed to assume the current expenses with the understanding that if absolutely necessary she could appeal to St. John's. The vestry of St. John's notified the vestry of the Good Shepherd that it could not agree with these modifications.

Finally an agreement was made. A bid was given Reuben Keim for thirty six hundred seventy



J. E. WHITTEKER, *Pastor* (1893-1895)





dollars for the church. Mr. Ruhe was the architect. On January 6, 1906, the pastor of St. John's stated that he had received a request from the Church of the Good Shepherd to preach the installation sermon at the evening service on Sunday, January 15, 1906. This request was granted and St. John's held no service on that night.

During the ministry of Rev. Seegers many improvements were made in the church. One that has been most valuable was the installation of a deaconess. On October 3, 1904, Rev. Seegers spoke to the vestry in regards to the needs, duties and costs of a deaconess. On motion of Mr. Dunn and Sandt the pastor was authorized to take the necessary steps to secure a deaconess provided that the needed subscriptions could first be secured and that the engagement could be made for one year. On September 3, 1906, the pastor reported that the church had applied for a deaconess but that it was impossible to secure one at the present time. Finally their efforts were rewarded and on Sunday evening, November 24, 1907, Sister Edith May Stagg was installed at St. John's Church. Pastor Bachman from the Motherhouse of Deaconesses was asked to preach the installation sermon. A deaconess committee of three was appointed to whom should be referred all matters relating to the deaconess. The period from 1907 until 1940 has afforded Sister Edith an excellent opportunity to minister to the sick, to conduct the daily kindergarten, to work with all the organizations of the church, and to be a helper and friend to every member of St. John's. The kindergarten which opened March 16, 1908, has been conducted daily during school periods since that time. Many of the leading citizens of Easton attended this school

and credit it with giving them the valuable religious training as well as opportunities to develop the early social relationships so necessary to happy and well-rounded adult life.

Another important contribution to the full development of the work of St. John's was the erection of the Parish House. Before this was built some improvements were made on the church and the parsonage. In April 1902, the pastor reported that the parsonage was unfit for occupancy due to dampness. A committee was appointed with the purpose of raising two thousand dollars for improvements. In October 1902, bids were given out for the painting of the parsonage and Sunday School building. The next year, 1903, the organ was repaired for the sum of four hundred ninety dollars. On March 6, 1905, a new committee called the improvement committee was formed. This consisted of six members of the church council and four members of the Social Union. This new men's organization had been formed in January 1905 for the purpose of sociability and physical upbuilding of the congregation. The newly formed committee was to secure an architect to submit plans and probable cost for making improvements to the church property. By the eleventh of September a majority and a minority report were presented to the vestry concerning the improvements. The reports were printed and submitted to a congregational meeting on October 18, 1905.

The majority report signed by William J. Daub, S. S. Horn, Charles D. Stecker, W. R. Dunn, A. Albert Sandt, R. H. Trach, and I. E. Walter made recommendations for many im-

provements. It stated the need of removal of the organ to the main floor of the church, which demand they now withdrew since architects had showed them the inadvisability of this change. The committee wanted, however, to have a new church roof, to paint the entire church outside and inside, to refresco the church, improve the heating plant, install opalescent glass windows in the present window frames, make pews more comfortable by raising and giving a different angle to the backs, remove doors of the pews, erect vestibules on both the east and west sides of the church, remove the present pulpit and build a recessed chancel or apse. The members who wrote this majority report then summed up the amount of money needed for these various improvements as eight thousand two hundred dollars.

The members who wrote the minority report were Reuben Kolb and O. L. Fehr. These men stated that a new roof was needed as well as the frescoring and painting of the church. The other changes they opposed. Their improvements would amount to three thousand dollars or a little more. On October 18 both these reports were presented to the congregational meeting. Each improvement was then discussed individually, ballots were passed out, and votes taken on the following items, the results of which are:

"Oct. 18, 1905—Congregational meeting was held. Members of both committees spoke in favor of their report. Each of the suggested improvements were discussed individually, ballots were passed out, and a vote taken on the following items, the result of which is as follows:

	Yesses	Noes
New Roof	75	1
Painting the Inside and Outside	75	1
Frescoing	75	1
Lowering the Front of the Gallery	70	6
Opalescent Glass Windows	52	24
Changing the Pews	51	25
Rear Vestibule and Entrances both sides	42	34
Recessed Chancel	48	28"

The improvements committee met on the twenty-seventh of October, reorganized and elected the following officers: Chairman, W. J. Daub; Vice chairman, C. E. Stecker; Secretary, C. Albert Sandt; Treasurer, I. E. Walter. The committee announced that it wanted to complete the work by the first of the following May as that was the time of the seventy-fifth anniversary of the consecration of the church.

On May 7, 1906, the improvement committee reported the total costs of improvements to be about ten thousand dollars and the amount subscribed at present to be eight thousand one hundred. The amount paid on the above was only three thousand and since contracts were due and payments necessary in a few days the committee recommended that five thousand dollars be borrowed as soon as possible.

In December 1906, the property committee reported that extensive repairs were thought advisable for the parsonage. The details of these repairs were to be explained at the congregational meeting in January. At the same meeting a symposium on the work of the church was to be given. The following topics were to be discussed:

What the Luther League plans to do for St. John's—  
Roy Walters



The Value of the Men's Social Union in the congregation—Dr. Schoch

The Ladies and the Congregation—Mr. B. F. Sandt  
Sunday School Hints—Superintendent C. D. Stecker

The Pastors and Sunday School Superintendent—C. Albert Sandt

The Congregation—Samuel C. Weidknecht

At the meeting held on January 1, 1907, each of the previously named persons made a speech. Mr. Sandt, the principal speaker in behalf of the men's social union and the teacher's association, presented to the congregation portraits of all the pastors and superintendents who had served this church and Sunday School. These have been added to from time to time and may be seen in the Sunday School room. It was moved at this same meeting to have the church charter revised. The pastor reported seven hundred sixty-seven enrolled members with six hundred forty-seven contributing members. Three hundred ninety-three pew sittings were rented.

The committee appointed to revise the charter recommended that the charter suggested by the General Council be adopted. This was read by the pastor and it was moved to be adopted. The president and secretary of the church council were authorized to make application to the court to have the charter so amended. A few alterations were afterward made and a report made at a congregational meeting.

Improvements were continued on the parsonage. These included a new porch on the whole north side, wiring for electricity, installation of new bath tubs, four modern windows, plastering of the interior, painting of the woodwork, new windows on the east side and a bay window on the west. By October 14, 1907, the bills for this

work on the parsonage amounted to three thousand six hundred seventeen dollars and thirty four cents. This amount exceeded by over seven hundred dollars the original cost of the parsonage. Again the vestry was forced to take another loan for these improvements.

The next big improvement at St. John's was the building of the parish house. On January 13, 1909, it was reported at the annual congregational meeting that Mrs. Elizabeth Flemming, a life-long member of the church, had bequeathed eight thousand dollars for the erection of a parish house in which there shall be a residence for the sexton. The church accepted the grateful remembrance and on January 18 a committee was appointed for the erection of this building. By July 30, 1909, a committee was appointed to arrange for the laying of the corner stone. This committee consisted of J. C. Seegers, C. D. Stecker, C. F. Sandt, B. F. Sandt, and J. A. Bachman. The corner stone was laid on August 4, 1909. The opening exercises of the parish house were held on Thursday evening, April 28, 1910. Greetings were extended by Rev. J. F. Lambert, president of the Allentown Conference, and the address was made by Rev. T. E. Schmauk, D. D., of Lebanon, Pennsylvania, president of the General Council.

Various gifts were made to the congregation during the pastorate of Rev. Seegers. The Endress Missionary Society presented a wafer receptacle in May 1905. The Ladies Missionary Society, in 1907, requested that it be granted the privilege of donating the rest of the vestments to the congregation that may be needed. This request was granted. Miss Hoagland bequeathed four hundred seventy-five dollars to the church.

The council moved that this amount not be used to pay current expenses. On May 29, 1909, the pastor announced that a member of the congregation had volunteered to place a cross on the altar. The offer was accepted. These are probably only a small number of the special gifts made to the congregation. Many are likely not listed in the official minutes of the church.

At the same time that St. John's was making improvements in its own buildings it was also assisting with the general work of the church at large. In 1906 the collections taken up on the Wednesday evenings of Lent were donated to the Church of the Atonement at Washington, D. C. at the request of its pastor, Rev. I. O. Baker, D. D. In June 1906, when Dr. Haas, president of Muhlenberg College, stated that Andrew Carnegie had offered the college twenty thousand dollars if six thousand five hundred could be raised by June 1907, St. John's vestry pledged one hundred dollars to this fund. In 1906, when the Church at Tatamy requested a donation of church furniture, the vestry granted that Lutheran church a baptismal font, communion desk, Bible and some chairs.

In 1911, Rev. Seegers received a call from Trinity Lutheran Church in Reading. On October 12, 1911, he accepted this call and preached his farewell sermon in November.

## FOOTNOTES FOR CHAPTER THREE

1. The Evangelical Review, Vol. 6, Page 431
2. Letter from Rev. Richards to Mr. Mattes, written Nov. 8, 1845
3. Richard's Diary, Book 5, Page 859
4. Ibid, Page 859
5. Richard's Diary, Book 5, Page 863
6. Account in Whig and Journal, July 2, 1845
7. Richard's Diary, Book 5, Page 962
8. Richard's Diary, Book 6, Page 1301
9. Richard's Diary, Book 5, Page 959
10. Richard's Diary, Book 6, Page 1126
11. Ibid, Page 1055
12. Richard's Diary, Book 5, Page 1065
13. American Lutheran Biographies, Page 649
14. Ibid, Page 688





JOHN C. SEEGER, *Pastor* (1901-1911)



# CHAPTER FOUR

## An Era of Peace and Good Will

and Building for the Future

THE present pastorate began under auspicious circumstances. Dr. Seegers left the impress of his fine personality upon the congregation and deep regret was felt on his resignation to become pastor of Trinity Church, Reading, Pennsylvania. The vestry formulated a letter which was sent to Dr. Seegers in which mention is made of the marked internal and external development of the congregation under his pastorate.

"The progress we have made must be a source of no little satisfaction to you, as it surely is a cause of rejoicing for us."

This letter was signed by Reuben Kolb, president, and O. F. Bowers, secretary, and the following members of the vestry: Peter Mann, C. Fleming Sandt, William J. Daub, William Reeser, Robert H. Depew, Henry O. Rutt, Harry M. Brown, George W. Heck, W. R. Dunn, B. F. Sandt, H. B. Trauger, John A. Bachman, Edwin Stipe.

Dr. Seegers and his family moved to Reading, Pennsylvania, November 25, 1911. The officers of the Church consulted the Rev. Edward T. Horn, D. D., LL. D., President of the Ministerium, who advised them of the steps necessary to

secure a successor to Dr. Seegers as pastor of St. John's. The Rev. H. F. J. Seneker, pastor of St. Luke's Church, was appointed to take care of all necessary pastoral acts until the newly chosen pastor should begin his duties. Many pastors were heard during the following months, yet the committee was unable to make a decision. Dr. Haas was asked to conduct the services during Holy Week and preach on Easter Sunday.

At the urgent request of Dr. E. T. Horn, Dr. Fretz was requested to supply the pulpit of St. John's, Easton, on the last Sunday of February in 1912. He was reluctant to leave his pulpit in Philadelphia, if only for one Sunday, and went to Easton at the request of the President of the Ministerium, while Dr. Horn preached for Dr. Fretz at St. Mark's, Philadelphia.

A congregational meeting was held at St. John's on Monday evening, March 5, 1912, at which Dr. Fretz was elected pastor by a vote of 164 to 3. Early the next morning, Mr. C. Fleming Sandt and Mr. William J. Daub appeared at the parsonage in Philadelphia with a fully formulated call. A week previous Mr. C. Fleming Sandt and Mr. B. Frank Sandt visited Dr. Fretz in Philadelphia and inquired whether he would consider a call to St. John's if one were extended and under what conditions he would consent to accept it. This matter was satisfactorily determined with certain stipulations.

At the urgent advice of the President of the Ministerium, the President of the Philadelphia Seminary, and other leaders of the Ministerium, Dr. Fretz accepted the call to Easton as is shown in his letter of March 12, 1912.



"To the Church Council of St. John's Evangelical Lutheran Church of Easton, Pennsylvania.

DEAR BRETHREN:

After due consideration I hereby accept the call of your congregation to become its pastor. I feel that it is the will of the great Head of the Church that I should cast my lot with yours and shepherd your flock of God. I shall look to you for a generous construction of my actions and for a hearty cooperation in all the work of the parish. I want your prayers and your consecrated labors.

I pray God that our work may be successful and that our mutual labors in the Lord will not be in vain. Desirous as I am to assume my duties at once, I cannot arrange to be with you before the 1st of May. I feel that I owe a consideration to my present people who are greatly affected by my decision to leave them, and yet do justice to the convictions that have led me to take the step. I, therefore, desire my acceptance to take effect the first day of May.

Your friend and brother in Christ,  
Franklin K. Fretz

The pastor and his family arrived in Easton on May 1, and were heartily received by the congregation. A largely attended public reception was held shortly after their arrival. They found the shelves of the parsonage kitchen well stocked with various things to eat. The public installation of the pastor took place on Sunday morning, May 12, 1912. The Rev. Edward T. Horn, D. D., LL. D., President of the Ministerium of Pennsylvania, and the Rev. Charles J. Cooper, D. D., President of the Allentown Conference, officiated.

The newly installed pastor found a united people and an efficiently organized congregation at work. The one disheartening condition, however, was the state of the financial affairs of the congregation. This condition was not of late origin,

but had come down through a hundred years of the congregation's history. It seems that the method followed in meeting deficits in congregational expenses was to give a note, promptly forget all about it, and wait for some bequest to come by which the accumulated deficits could be wiped out. And then a new start was made by proposing improvements, which were greatly needed, give another series of notes, and wait for another windfall. This was a continuous process through the years.

Soon after assuming the pastorate, Dr. Fretz learned of the current indebtedness of the congregation which amounted to more than \$13,000.00. At one of the first meetings of the church council, the proposition was made that \$300.00, which had been received from a bequest from the estate of Mrs. Mary A. Schick "to be held in trust by the vestry, the annual interest of the same to be used for carrying on the work of a deaconess in the congregation," be applied to the church debt. The pastor felt that this was a breach of trust, although the proposition was made that \$12.00 should be set aside annually as interest. This was followed by the statement that \$500.00, bequeathed by Miss Emma Hoagland, was used toward the payment of the debt. A little later a discussion arose as to the interest due on the Peter Miller bequest which was to be paid to the Benevolent Society.

It was soon discovered that coal bills were carried over from year to year and that the bills for the coal consumed during the previous year had not yet been paid when the new supply had to be ordered. No special provision was made for benevolence and whatever was paid was taken out of the treasury before the meeting of Synod. This

was an inherited condition and the pastor felt that a congregation the size of St. John's with its ability to meet all proper financial obligations should be placed on a different financial basis.

The first step taken was the introduction of the Duplex Envelope System on January 1, 1913. This worked so well that the full apportionment of the congregation for benevolence was raised the first year it was adopted.

At a special meeting of the church council on January 8, 1913, the pastor recommended that immediate steps be taken toward a gradual reduction of the church debt and suggested that a special Easter offering be taken for this purpose. The recommendation was unanimously adopted at the congregational meeting held a few days later.

On January 14, 1914, the congregation, at its annual meeting, reiterated its instructions of the previous year with respect to the Easter offering and passed the following resolution:

"That we ask the members of this congregation for an Easter offering of not less than \$2,500.00, the entire amount of which is to be applied toward the church debt."

Heartened by the determination of the congregation to liquidate its entire indebtedness within five years by an annual Easter offering, the pastor made a new suggestion with reference to the creation of a permanent endowment fund. It was suggested at the annual meeting of January 14, 1914 that a permanent endowment fund be created, the interest of which was to be applied toward the current expenses of the congregation. The idea received the hearty approval of all present and a motion was made that a committee be ap-

pointed to formulate such a plan and put it into immediate operation. This committee consisted of William J. Daub, the Hon. H. J. Steele, Edwin Stipe, Reuben Kolb, and George Sandt.

The report of this special committee was drafted and submitted to the Church. The letter accompanying the plan is here reproduced:

To St. John's Evangelical Lutheran Congregation of Easton, Pennsylvania.

"The undersigned committee, appointed at a meeting of said congregation, to report a method for the creation and administration of an endowment fund, for the use and benefit of said congregation, respectfully reports: That the legal right of the congregation, under the charter and existing legislation to receive gifts either in money or property for such a purpose is beyond question, and in the opinion of your committee it is highly desirable that an endowment fund should be created for the benefit of the congregation, and provision made for its proper administration. The congregation will soon celebrate its 175th anniversary, and while it has achieved much during the long period of its existence, it has utterly neglected to make any permanent provision for its future maintenance, or the continuance of its usefulness. In the opinion of your committee the neglect of this important feature of the work of the congregation was not due entirely to the indifference of the members, but largely to the fact that their attention was not directly called to the subject. Owing to the business and industrial changes now taking place in our city affecting the vicinity of the church property, and also the consequent change in the character of the population, the creation of such a fund has now become a church necessity.

Your committee has therefore prepared proper resolutions for the creation, care, and administration of such a fund, which are attached to this report, and which they recommend to the congregation for its favorable action. It has also attached a brief state-



ment of the legal requirement for making gifts to such a fund, and form for the same, and it would further recommend that these resolutions and statements be printed in small pamphlet form and be sent to every member of the congregation.

Respectfully submitted

Wm. J. Daub,  
H. J. Steele,  
George Sandt,  
Reuben Kolb,  
Edwin Stipe."

The \$300.00 of the Schick Fund which had been held in an interest account in the First National Bank was immediately transferred to this fund. Several members made contributions to start the frail bark which had been launched on its career. What was considered by many as a rainbow chasing expedition on the part of a visionary young pastor has proved to be the most constructive plan the congregation launched in its entire career. The amount in this fund as of January 1, 1940 was \$75,287.16. In addition to this the Church Treasurer holds a mortgage for \$6,000 which is being amortized quarterly and the proceeds of the same placed in this fund. This would bring the present worth of the fund to \$81,000. A full schedule of the investment securities in this fund is contained in a statement by certified accountants which has been furnished by Mr. Odenwelder each year since he assumed the office of Treasurer. This was again done at the close of 1939 when a trustee was appointed with Mr. Odenwelder, an account of which is given in a later part of the chapter.

According to the five-year plan proposed in 1913 whereby the Easter offerings were to pay off the debt in five years, 1917 was the year in which

the goal was to have been reached. It failed by about \$1600.00. Whether the disappointment of the pastor or the congregation was the greater no one can tell. The pastor's confidence in the promise of the congregation was not to be broken. Those who sincerely determined to pay the indebtedness in five installments immediately took steps to make good their promise. Mrs. Theodore E. Daub and Miss Grace E. Daub took upon themselves, with the approval of the church council, the task of soliciting the amount necessary to pay the outstanding indebtedness of the congregation by the time of the celebration of the fifth anniversary of the pastor, the first Sunday in May 1917. This was accomplished without the pastor's knowledge, and at that anniversary service a cancelled note for the whole amount was handed him and announcement made that the entire indebtedness of the congregation had been liquidated.

This was a great accomplishment because those who contributed to this effort were the largest contributors toward the reduction of the church debt at Easter. In April, 1917, the Easter offering, to be applied against the church debt, combined with the offering of the Sunday School, was \$2,027.33.

It is a delight to report this honor list of contributors, and to publish it for the gratitude that will swell up in the hearts of descendants two hundred years from now as they will look back and contemplate the generosity of their faith-controlled ancestors.

This is a copy of the original list of contributors which was handed to the pastor and which is now to be found in the archives of the Church.



THE PRESENT CHANCEL



THE PARISH HOUSE





\$100.00 was contributed by the Hon. Henry J. Steele, Mrs. A. J. Odenwelder, William J. Daub, William M. Streepy, Cyrus L. Schlabach, John A. Bachman, Mrs. Charles Groetzinger, Reuben Kolb, Abel's Estate. Contributions of \$50.00 were made by C. Fleming Sandt, Edward Nagel, Henry Steckel, Heck's Estate. Lesser amounts were contributed by John F. Kirkpatrick, H. G. Tombler, Harry G. Seip, William R. Dunn, Mrs. J. D. Updegrove, Porter Shimer, Mrs. Fred Hill, E. A. Berkey, William Horn, Russell Stecker, Harvey G. Walter, Herbert H. Roseberry, John D. Transue, Stewart Ackerman, Miss Mary Illick, Mrs. Allen Albright, Mrs. Catherine Cooley, Miss Maria J. Heller, William L. Ealer, William H. Heil, the Hon. Samuel S. Horn, William and Mrs. Hagenbuch, John O. Bachman, Asher J. Odenwelder, Jr., E. D. Vogel, Edward Shimer, John R. Jones, Henry Bauman, Dr. Harvey Updegrove, E. C. Yeager, Peter Mann, Albert Jefferson, Miss Edith Albright, Oscar F. Bowers, I. E. Walter, Herbert A. Albright, H. W. Kern, Harvey F. Hausman, John H. Folk, Henry Oscar Rutt, Warren H. Meyers, Raymond Carty, Rose and Caro Richards, the Hon. Floyd B. McAlee, Mrs. Amos Dinkey, Albert Wold, Lester Heck, Russell E. Rutt, and William J. Daub.

Of the amount collected \$1,600.00 was used in the final payment of the debt and the remainder, amounting to nearly \$100.00, was handed to the treasurer of the Church.

The church council soon took action that no major improvements be undertaken in the future unless the congregation have the money on hand in cash or in subscriptions. Following this pre-

cedent has saved many a heartbreak in the past and is a fine idea to keep in mind constantly.

On January 2, 1918, at the request of the pastor, the church council decided to subscribe for 25 shares of Building and Loan in the West Ward Building Association and resolved that \$300.00 be set aside annually from the Easter offering to be applied toward their payment and that upon maturity of the same the \$5,000.00 be placed in the Endowment Fund of the Church to be known as the Peter Miller Fund. A record of this action is also found under the chapter on the Benevolent Society.

At the annual congregational meeting held on January 13, 1926, the pastor referred to the care of the plots owned by the congregation in the Easton Cemetery. A number of persons who had been buried in the cemetery surrounding the Church had been reinterred in the Easton Cemetery. Several members of former pastors' families were also interred in this plot. The Rev. Benjamin Sadtler gave a part of this plot to the congregation. The charge for maintenance was mounting each year, and no one could estimate how much this might cost the congregation in future years. The pastor recommended that arrangements be made to have these plots placed under perpetual care immediately. Mr. Edward Nagel moved and Mr. John O. Bachman seconded the motion that the pastor arrange with Mr. John D. Transue a fair amount to be paid to the Easton Cemetery Association for this purpose, the stipulated amount to be taken out of the Easter offering. This motion was unanimously carried. On April 13, 1926, an order was drawn on the treasurer to be paid Mr. John Transue, superin-

tendent of the Easton Cemetery, for the sum of \$415.96 in full payment for placing the lots owned by the Church under perpetual care. This was another step toward reducing the annual obligations of the congregation, which, in time, might have proved to be burdensome.

A number of colorful anniversaries were celebrated during the present pastorate. The pastor suggested to the congregational meeting held on January 13, 1915 that proper steps be taken to celebrate the 175th anniversary of Lutheranism at the Forks of the Delaware. The suggestion was heartily approved, and the following committees were appointed to carry out the plan. Chairman of all committees: William J. Daub; History Committee: the Hon. H. J. Steele, Reuben Kolb, E. C. Yeager; Committee on General Arrangements: C. Fleming Sandt, I. E. Walter, Charles D. Stecker; Reception Committee: B. Frank Sandt, Edwin Stipe, John A. Bachman. The pastor and Mr. Daub were instructed to sit in with all committees.

This celebration took place on November 7, 8, and 9, 1915. The Rev. John A. W. Haas, D. D., LL. D., President of the Ministerium of Pennsylvania, and also President of Muhlenberg College, preached the historical sermon. The evening addresses were delivered by John Henry MacCracken, LL. D., President of Lafayette College, and by Mr. Harry Hodges of Philadelphia. The Sunday School united in this service. On Monday evening, November 8, the Rev. George W. Sandt, D. D., LL. D., Editor of "The Lutheran," and the Rev. Charles M. Jacobs, D. D., LL. D., Schieren Professor of the Philadelphia Seminary, delivered the chief addresses. The Rev. Arthur T. Michler,

Pastor of the Church of the Incarnation, Philadelphia, and a son of the congregation, also spoke and brought his felicitations to his spiritual mother. On Tuesday evening, November 9, the Rev. Archibald Bradshaw, Rector of Trinity Episcopal Church, brought his greetings and the good will of his parish; the Rev. William H. Ford, D. D., Pastor of the First Methodist Church, spoke in his usual happy vein; the Rev. Edward Evemeyer, Pastor of the First Reformed Church, spoke of the close ties that have existed between the two parishes since Revolutionary days, and the Rev. H. M. Gesner, Pastor of the First Presbyterian Church, referred to an unpaid bill his congregation still owed the Lutheran congregation for stable rent in colonial days. On Wednesday evening, the Lutheran pastors of Easton and Phillipsburg joined in a final Rally service. The Rev. I. B. Ritter of Allentown, President of the Allentown Conference, assumed charge of the meeting.

A very fine Historical Sketch was written by the pastor, and a copy of it was placed in every home of the congregation. The entire cost of this Memorial Volume, amounting to nearly \$700.00, was borne by the Hon. Henry J. Steele and Mr. William J. Daub. The members of the anniversary committee generously defrayed all expenses connected with the celebration. All the offerings connected with the Anniversary Services were placed in the Endowment Fund. These offerings amounted to more than \$600.00.

During the service of the last evening, letters were read from the Rev. Dr. Edmund Belfour, the Rev. Dr. J. E. Whitteker, the Rev. Paul Klinger, and the Rev. Dr. John C. Seegers, former pastors,



and from the Rev. Charles Denning, a son of the congregation.

After the service on Wednesday evening, a number of the members of the committee returned with the pastor to the parsonage. An address was made by the Hon. H. J. Steele, complimenting the pastor for the fine arrangements that he had made for the anniversary and for carrying out every detail of the programme without any change. He laid special stress upon the value of the Historical Sketch which had been prepared in so short a time and for the carefulness with which it was edited. As a token of gratitude from the members of the committee, he handed the pastor a purse of \$150.00 in gold.

On Sunday morning, November 14, the Joseph Steele Memorial Window, representing Luther and the Word, presented by Henry J. Steele in memory of his father, was accepted by the pastor in the name of the congregation and dedicated to Almighty God.

A special congregational meeting was called on February 19, 1916, to hear a report from a committee appointed to recommend a different method for the administration of the Holy Communion. The plan now used was adopted with great unanimity and perfect harmony. The cost of installing the new method amounted to \$100.00. At its introduction the pastor announced that it had been paid for by Mrs. George J. Heck and the members of her family in loving memory of Mr. Heck whose death had occurred on February 21, 1916.

On November 22, 1916, two Norway Maple trees were planted along the curb on Ferry Street. The cost of removing the stumps of the old trees

and planting the new trees was borne equally by the Sewing-School and the Hon. H. J. Steele. These trees are memorials to the school and Mr. Steele. Later Mr. J. D. Transue planted a tree as a gift to the Church.

On November 26, 1916 the first every member canvass was conducted by the congregation under the direction of Mr. C. Fleming Sandt, chairman. The increased subscriptions for current expenses of the congregation amounted to more than \$1,500.00.

The pastor preached at the fifth anniversary of his installation on Sunday, May 6, 1917. A mere reference was made to his pastoral work during these years. At the conclusion of the sermon the cancelled note of indebtedness was handed him and the congregation presented him with a faille silk robe and the hood of the degree of Doctor of Philosophy. Two handsome silk flags and standards were presented to the Church. The one, placed in the Church, was the gift of Mr. A. J. Odenwelder, Jr., and Mrs. Theodore E. Daub, and the other, placed in the Sunday School room, was presented by Mrs. H. G. Tombler.

At the evening service on this day (May 6, 1917) a reunion of the classes confirmed by Dr. Fretz during the past five years was held at which time the Hon. H. J. Steele and the Hon. Russell C. Stewart, President Judge of Northampton County, delivered the addresses.

On June 5, 1917, the church council decided that all dues of members called into the service of the U. S. Army or Navy should be considered paid until they were mustered out of service, and that the congregation should purchase Liberty Bonds

in the amount of \$500.00 to be placed in the Endowment Fund.

On March 31, 1918, the congregation was presented with a handsome set of white altar, pulpit, and lectern covers, the gift of the children of the late Mrs. George J. Heck, in loving memory of their mother. The three Circles of the Von Bora Societies presented at the same time the book-markers for lectern, altar, and pulpit to harmonize with the new sets that had been presented.

On May 5, 1918, Miss Annie Fleming presented the Church with handmade lace for the altar in memory of her brother, Mr. Robert Fleming.

On May 5, 1918, at the sixth anniversary of Dr. Fretz' pastorate, the Hon. Henry J. Steele and the Hon. Arthur Dewalt delivered addresses.

It was also announced at this time that the congregation had subscribed \$500.00 toward the Third Liberty Loan; the Sunday School subscribed \$200.00; and the Benevolent Society subscribed \$100.00. Mr. Raymond Carty presented the congregation with a \$50.00 bond. At the annual congregational meeting on January 12, 1921, the pastor referred to the fresco work of the Church and called attention to the condition of the ceiling. It was decided to have the Church refrescoed providing sufficient funds were raised before the work was undertaken. A committee consisting of William J. Daub, the Hon. Henry J. Steele, C. Cleming Sandt, William M. Streepy, William E. Speer, Edward Nagel, and H. G. Tombler, Jr. was appointed to have this work done.

On October 10, 1921, the pastor's salary was unanimously set at \$4,000.00 per annum.

At the congregational meeting of January 1922, the committee appointed to refresco the Church

reported that they had some one in mind to do the work and that far more was needed than the simple matter of refrescoing; that a new organ was needed or the present one needed rebuilding, that a kitchen should be installed in the Parish House, and that many other improvements should be made to the property. The committee suggested its willingness to undertake the above improvements and to raise the necessary funds. This committee was instructed to proceed with all necessary improvements, including a new organ, a kitchen, necessary repairs, painting, and frescoing. It was also instructed to see that no work be done or contracts entered into until the full amount necessary to do the work had been subscribed or collected.

Evidently the committee did its work so quickly and well that the rededication services took place on October 8, 1922. The Rev. Charles M. Jacobs, D. D., LL. D., preached the sermon and the pastor performed the act of dedication and conducted the service. The Rev. A. C. Schenck of Philadelphia preached in the evening and Judge William McKeen made a brief address. On Wednesday evening, October 11, Dr. John M. E. Ward, Organist of St. Mark's Church, Philadelphia, formally opened the organ with a very fine recital. Hundreds of people were turned away from this service. On October 27, 1922, two handsome brass candelabra mounted on mahogany pedestals were presented to the Church in loving memory of Mrs. William J. Daub by her husband, Mr. William J. Daub.

On June 7, 1925, the twenty-fifth anniversary of the ordination of the pastor, Rev. Franklin K. Fretz, Ph. D., D. D., was celebrated by the congregation. The Rev. John Henry Waidelich, D. D., Pastor of St. Michael's Lutheran Church, Sellers-





FRANKLIN K. FRETZ, *Pastor* (1912- )



ville, Pennsylvania preached the sermon at the morning service. The Hon. Henry J. Steele presided at the evening meeting, and addresses were delivered by the Hon. Russell C. Stewart, President Judge, the Rev. Preston A. Laury, D. D., President of the Allentown Conference, and Charles F. Stecker, Superintendent of the Sunday School. The pastor was presented with a basket of twenty-five American Beauty roses by the Sunday School, and with a life certificate membership and pin by the Woman's Missionary Society. The congregation presented him with a handsome faille silk doctor's robe and a purse of \$1,000.00 in gold. The arrangements for this anniversary were made by the church council and a special committee consisting of Messrs. W. J. Daub, William M. Streepy, John O. Bachman, Stewart Ackerman, and Charles F. Stecker.

On October 11, 1925, the handsome marble and tile floor in the chancel of the Church, on which the altar, pulpit, and lectern stand, was presented to the congregation by the Hon. Henry J. Steele in loving memory of his mother, Mrs. Maria Steele. The cost of this gift exceeded \$1500.00. It was accepted by the pastor at a service when the Holy Communion was administered.

On January 1, 1926, the Endress Missionary Society made the pastor a patron of Andhra College by pledging a sum of \$1,000.00 to that institution. This amount was promptly collected and paid to the proper authorities.

On Easter, 1928, Mr. Harry J. Heck presented the Sunday School with a complete new lighting system, which was received in the name of the Sunday School and congregation at the morning service.

On the first Sunday in December 1922, Firmin Swinnin, the noted Belgian organist, then living in Philadelphia, gave a recital.

At the annual congregational meeting held on January 10, 1923, the treasurer reported a very encouraging year. This fact was substantiated by the consideration of the matter of church improvements, which had been thought impossible the previous year when action was taken that nothing be contracted for until the money was on hand. The improvements were now practically completed and all bills rendered to date were paid. The church year just passed had been a banner year in the history of the congregation. Dr. Edwin Eichlin, chairman of the Finance Committee, gave a report of the Improvement Fund, showing that all obligations for the improvements just made had been fully met. This report was possible because of special contributions that were made after a meeting of the church council in December when Messrs. W. J. Daub, William M. Streepy, William E. Speer, John O. Bachman, and several others subscribed \$1,000.00 and paid it in cash to the treasurer. At the end of the year, Mr. Speer again deducted \$200.00 from a bill rendered by his firm for material, and this resulted in balancing the budget for the year with a surplus of \$33.78 on January 1, 1923.

On January 1, 1923, the Hon. H. J. Steele, who had placed the flowers on the altar for the Christmas and Easter services since Easter 1913, gave the pastor a 6 per cent Gold Bond of the Easton Publishing Company, the interest of which he was to use to place flowers on the altar at Easter and Christmas. The pastor accepted this gift only on condition that it be placed in the Endowment Fund and promised that he would



personally attend to this matter as long as he was officially connected with the congregation. Later he also gave the pastor a Rio de Janiero 6½ per cent bond to be used for the same purpose. This bond soon defaulted in payments and since that time Mr. Steele and, after his death, Mrs. Steele, supplemented the amount received from the Easton Publishing Company bond, to the amount necessary to decorate the altar properly each year.

The 100th anniversary of the Sunday School and the 192nd of Religious Education at the Forks of the Delaware was celebrated on Sunday evening, April 10, 1932 and April 17, 1932. The celebration took the form of a Historical Pageant written and directed by Mrs. Herman F. Heyl. The Church was crowded an hour before the service on Sunday evening, April 10, and many hundreds were turned away. On April 17, more than 500 people could not gain admission to the auditorium. The Pageant was based on the Historical Sketch prepared by Dr. Fretz in connection with the 175th anniversary of the congregation. The Easton "Express" described the pageant in its issue of April 10 as follows:

"Many people were unable to gain admission into St. John's Lutheran Church last evening to witness the pageant given in commemoration of the 100th anniversary of the Sunday School and the 192nd of religious education by the Lutheran Church at the Forks of the Delaware. Mrs. Herman Heyl compiled the Pageant and acted as its director and leader. It was compiled from a work written by Dr. Fretz, in commemoration of the 175th anniversary of the congregation. It will be repeated next Sunday evening. Many members of the congregation remained away last evening in order to give friends and strangers the privilege of witnessing the first performance. Much credit

ner in which it was handled. This committee consists of William M. Streepy, Jr., Chairman; H. O. Rutt, William W. Ricker, Ellwood Lieberman, Jack Wilhelm, Arthur Terry, and Miss Lela Streepy.

"Mrs. Heyl called attention to the special property features. The war drums, bows and arrows, and wampum in the first scene were authentic properties of the Delaware Indians; the reading desk was the original from which the Swedish Missionary Pastor Rudman preached in 1702 and 1706. The Queen Anne table used in the English scene when Muhlenberg acceded to the request of the settlers in America to preach to them is an authentic English table of that period; the letter written to Muhlenberg was an exact translation of a letter sent from the American settlers to the University of Halle appealing for spiritual leadership; it was taken from the official Halle Reports. The blanket worn by the Indian chief in the scene portraying the Indian Treaty was the original blanket that once belonged to Chief Teedyuscung, and which he wore at one of the treaties; an original calumet used by Chief Teedyuscung was also used. The pewter candlesticks used in the fourth scene are over two hundred years old and the chair on which Miss Betty Hillyer sat in the parsonage scene once belonged to Squire Abel. Daniel Dachroth beat taps on the drum that he carried through all the battles of the Civil War.

"Dramatic critics, who saw the pageant were much thrilled by the spirit and reverence with which each scene was enacted. The subject of the Pageant was the familiar expression of Muhlenberg, 'The Church Must be Planted.' The whole story was presented in twelve pictures or scenes. Miss Edith Kuebler had charge of picture one portraying the treaty with the Indians at the Forks of the Delaware. Charles Surran sang 'The Red Man's Race.' Those taking part as settlers were Lamar Kehler, Franklin Barnet, and as Indians, Allen Harstine, Carl Kehler, Kenneth Bonstein, and Clay Nittle.

"Miss Anna Allen had charge of picture two, which was presented in two scenes. It portrayed a group of settlers surrounding the Swedish Pastor Rudman, who told them of his intended departure for Sweden and blessed them. They sang 'Lass mich dein sein und bleiben.' Warren Meyers took the part of Pastor Rudman. The members of the congregation were Svea Nord, Anna Ricker, Sarah Elizabeth Hillyer, Edward S. Higbee, Lester E. Dech, Charles W. Surran, and Edward Schinstine. The second part was the determination of the rudderless congregation to appeal to the authorities of the University of Halle for pastoral oversight. The group sang 'Aus Tiefer Noth Schrei Ich zu Dir.' The participants were Edward Higbee, Warren Meyers, Lester E. Dech, Charles Surran, and Francis Firth.

"Picture three was in charge of Miss Kuebler and represented Muhlenberg in England surrounded by a number of Englishmen. The appeal to Halle had been forwarded to him. Muhlenberg read it aloud and said: 'To such an appeal there can be but one reply, 'Ecclesia Plantada'—the Church must be planted.' The congregation sang 'Onward Christian Soldiers.' Charles F. Stecker, Superintendent of the Sunday School took the part of Muhlenberg in this scene; others participating were Paul Detweiler, Leroy Yeager, Calvin Uhler, Charles C. Hartzell, and Oscar Trach.

"Picture four was perhaps the most colorful scene in the entire pageant. It represented a formal reception by the members of this congregation for Henry Melchior Muhlenberg who visited Easton on a number of occasions between 1745 and 1750. The persons appearing in this reception were all dressed in correct period costumes. Muhlenberg was introduced by Pastor John Justus Birkenstock. The picture was in charge of Mrs. Ralph Johnson and those taking part in the scene were Ralph H. Johnson, Ellwood Morris, Blaine Kemmerer, Leroy Yeager, Donald Schwarz, Palmer Knickerbocker, Benjamin F. Sandt, Hollister Ruch, Mrs. Jacob Eilenberger, Ann Helstrom, Norma Mooney, Mrs. David Morris, Buryl Ernst, Dor-

othea Heyl, Anna Richards, Isabelle Clause, Evelyn Adams, Mrs. Leroy Yeager, Edith Kuebler, Nellie Souders, Richard Johnson, James Kirkpatrick, Samuel Heil, Clarence Koplin, Milton E. Sandt, Mrs. Palmer Knickerbocker, William S. Stoneback, Mrs. Carl W. Helstrom, Anna D. Allen, Mrs. Norman Mooney, Marilyn Mooney, Isabelle Kirkpatrick, Mildred Richards, Chickie Heyl, Frances Smith, Rosleigh Smith, Mrs. Samuel Heil, Ruth Michler, Arlene Shuman, Dorothy Streepy, Kathryn Stryker, Dorothy Henry.

"The fifth picture was in charge of Miss Dorothy Eckert and featured the Indian Treaty in the Church in 1777. The men were Conrad Walters, Arthur Walters, Dale Richards, Lewis Harms, Roger Schwarz, William Griffith; The Indians, Arlington Kutz, George Wilhelm, Fred Findley, Jack Causa, Harold Streepy, Russell Lowe, Edgar Kirkendall, and Chester Kirkendall.

"Picture six was presented in two sections with Mrs. Anna Eilenberger in charge. The first scene represented the outside of the parsonage at the southeast corner of Second and Northampton Streets, and the deacons handing the keys of the first pastor house in Easton to the Rev. Solomon Frederici, whose part in the scene was taken by Paul E. Sandt; the deacons were William E. Eckert, E. B. Stirk, William Schwarz, Burt Ricker, and Frank Moser. In the second scene the interior of the parsonage was shown with colonial period furnishings throughout. The Pastor read the Bible to his wife and two children and the pastor's wife, which part was taken by Sarah Elizabeth Hillyer, sang 'Rest in the Lord.' Jean Sandt represented the pastor's daughter, and Louis F. Berkeley the Third, the pastor's son.

"During the intermission Dr. Fretz presented to the school a portrait of its Superintendent, Charles F. Stecker, which is to be placed beside the former Superintendents in the Main Room of the Sunday School. The school has had but five Superintendents during the hundred years of its history. They were Henry Bender 1832-1844; Henry Hammann 1844-1873; Owen Hagenbuch 1873-1892; Charles D. Stecker 1892-1923, Charles F. Stecker 1923 to date.



"Picture seven under the direction of Mrs. Norman Mooney presented men who were prominent in the affairs of the Church and State. Milton E. Sandt took the place of George Taylor, a signer of the Declaration of Independence, who was active in the congregation and was buried in the Church Yard where the present Sunday School now stands; Rev. Christian F. L. Endress, who received two honorary degrees from the University of Pennsylvania, was taken by Maynard Kressman; the Rev. John Peter Hecht, who served the longest pastorate in the history of the congregation, organizer of the present Sunday School, for many years teacher of German at Lafayette College, first President of the Easton School Board and one of the founders of the Easton Public Library, was taken by Ronald Schrieb; George Wolf, a member of Congress, twice Governor of the Commonwealth of Pennsylvania, who signed the public school bill, and later was Collector of the Port of Philadelphia, under Andrew Jackson, was taken by Oscar F. Bowers; Dr. Samuel Gross, the great Surgeon of the last century, who received his entire pre-medical education in the parsonage under the direction of John Peter Hecht was taken by Edgar J. Shofner; Samuel Horn, who went to the war of 1812 as a drum major, and later fought in the chief engagements in the War with Mexico, was taken by his grandson, the Hon. S. S. Horn, mayor of Easton. Henry C. Miles took the place of Dr. David Geisinger, whose influence at St. John's is still felt.

"Miss Anna Searfoss, the superintendent of the Primary Department had charge of picture eight, which portrayed the organization of the present Sunday School in 1832. William O. Hagenbuch acted as Superintendent. The children were dressed in costumes of one hundred years ago. Those taking part were Horace Apgar, Donald Detweiler, Kinsey Detweiler, Lawrence Detweiler, Jack Freytag, Frank Hagerty, Harry Heyl, Harold Kehler, Joseph Krantz, Earl McKee, Wayne Rehrig, Jacob Richards, Hollister Ruch, Dorothy Arm, Betty Brown, Frances Ann Fraunfelder, Joyce Fryling, Jane Louise Gross, Jean

Halbing, Jean Ricker, Doris Rowe, Marilyn Mooney, Patricia Smith, Mary Louise Stecker, Virginia Zimmerman.

"The hymns sung by the children were used by the school one hundred years ago, and the collection was taken from a box of that period.

"Byron Laubach and members of the Sons of Veterans took part in scene nine depicting the men going to the Civil War. They were seated by a camp-fire while a sentry paced restlessly up and down. Danial Dachroth was the drum-major and beat taps with the old drum which is so highly prized and sought after by many historical societies. Richard Ordich acted as sentry and Clarence Seip as bugler. They sang 'Tenting on the Old Camp Ground' and 'Mine Eyes Have Seen the Glory of the Lord.' It was extremely effective and Mr. Laubach received many congratulations for the fine manner in which it was presented.

"The organization of the Missionary Society 49 years ago was in charge of Mrs. F. K. Fretz. All who took part were dressed in costumes of that period which are prized as family heirlooms in many homes of Easton. A barrel was packed for one of our Western Indian Missions and the group sang 'From Greenland's Icy Mountains' using a melodeon over one hundred years old. This same instrument was used in several other scenes. Those taking part in the organization of the Missionary Society were: Mrs. Oscar F. Bowers, Mrs. Edgar Ewadinger, Miss Mary Illick, Mrs. Weston Kilpatrick, Miss Carrie Mann, Mrs. Thomas S. Miller, Mrs. Warren H. Meyers, Mrs. Henry C. Miles, Mrs. Robert Richards, Miss Leila Streepy, Mrs. M. E. Sandt, Mrs. E. Frank Schey, Mrs. William S. Stoneback, Mrs. A. S. Vanderbelt, Miss Esther Yerger, Miss Minnie Zuck, and Mrs. Mary Zuck. Mention of the fact was made that Miss Mary Illick was a member of the society when it was organized and has been a member of the organization ever since.

"Picture eleven was in charge of John J. VanKirk, scoutmaster of troop No. 20. Mr. Eichlin played 'The Stars and Stripes Forever,' while the scouts as-



SISTER EDITH STAGG





sembled. Lewis Harms acted as Senior Patrol Leader. They then took the scout oath and saluted the Flag. Those participating were John J. VanKirk, Scoutmaster; Lewis Harms, Senior Patrol Leader, Benjamin Beatty, Charles Beatty, Donald Beatty, William Behn, Joseph Cyphers, Miller Early, Karl Gray, Lewis Hazzard, Roger Schwarz, and Stanley Souders.

"Picture twelve typified the future of the Church. Sister Edith was in charge and a group of Kindergarten Children took part. They sang several interesting songs and recited the 121st Psalm. At the conclusion of the demonstration by this group, they were joined by all members of group 8, in charge of Miss Searfoss, and sang 'My Country 'Tis of Thee.' Mrs. Heyl read the concluding sentence of the pageant and the entire congregation rose and sang 'A Mighty Fortress is our God.' The children taking part in the last scene under direction of Sister Edith were Joel E. Crouch, Herbert R. Dawes, George Woodring, Mary Elizabeth Friedman, Shirley Marie Conger, Robert Allen Kaplan, Richard Bergman, Richard W. Rowe, John Pascole, John Milton Bixler, June Sletor, Fay Audrey Brown, Jean Margaret Good, Buddy Wenzelberger, John H. Lehr, Eleanor May Hufnagel, Betty Carpenter, Henry E. Kressman, Daniel Lewis Schafer, Frances Ann Hochman, Harriet Laubach, Gloria May Ireton, Herbert G. Arm, Donald Easton Valentine, Doris E. Galloway, Kackelyn Schooley. Motion pictures of some of the groups were taken by Mr. William P. Watson, of Phillipsburg, and these were presented to the Sunday School for future use."

At the morning service on May 1, 1932, the twentieth anniversary of Dr. Fretz' pastorate, the congregation surprised him by presenting him with a beautiful silk robe and a check to purchase a light weight robe for summer wear. In the first twenty years of his pastorate, he received into the membership of the congregation 1404 persons, 690 of whom were received by confirmation. The rest were received by letter of transfer and pro-

fession of faith. During this period, he officiated at 1088 burials, married 718 couples, and baptized 812 children. He reported at this service that the entire indebtedness of the congregation had been paid off, the Peter Miller bequest of \$5,000.00 placed in the Endowment Fund, over \$30,000.00 spent for improvements, and more than \$40,000.00 placed in the permanent Endowment Fund. About \$400,000.00 had been raised in this time.

Dr. Fretz preached on Hebrews 13:8 at this service, "Jesus Christ, yesterday, today and forever." At the conclusion of the sermon, Professor B. Frank Sandt, an official of the congregation ever since the coming of Dr. David Geisinger in 1881, spoke in touching and eloquent words of the work of the pastor during the past twenty years, and then presented the pastor with the robe and check previously mentioned. Mrs. Fretz was asked to step forward and was congratulated and commended for her activities in so many fields of the church's work, and for her untiring service all these years. Mr. Sandt referred to her participation in the work of the Sunday School as a teacher during all these years, for her zeal in the work of the Missionary Society, and for her help in the Sewing School and Benevolent Society. He said the congregation felt that the pastor had a real help-mate during this score of years. Mrs. Fretz was presented with a basket of spring flowers and a check for a large amount. At this time all the officers of the congregation came before the chancel and sang 'Blest be the Tie That Binds.' This was a delightful season and was augmented by the many baskets of flowers and the numerous other gifts which were sent to the parsonage, many of

them having been sent by individuals who were not members of the parish.

Not all the celebrations at St. John's are those pertaining to the work of the Church or years of service on the part of the pastor. On November 13, 14, and 15, 1932, the twenty-fifth anniversary of Sister Edith as Deaconess of the congregation was fittingly celebrated. The Rev. E. F. Bachman, D. D., Superintendent of the Philadelphia Motherhouse of Deaconesses, preached the sermon at the morning service on November 13. On the evening of November 15 a large gathering assembled at a congregational reception given in her honor. A large proportion of our parishoners, as well as many who were not members of the parish, were present. Dr. Fretz, in an address of felicitation to Sister Edith, said she had become an institution of St. John's Church, and that no one ever thought of St. John's without associating her with its life work. He mentioned her continual devotion to duty in season and out of season. Sister Anna Ebert, directing Sister of the Mary J. Drexel Motherhouse for Deaconesses, delivered an appropriate and charming address. The Apollo Male Octette and the Church Quartette sang. An orchestra under the direction of Mr. Frank O. Moser furnished the music. Refreshments were served to all present and Sister Edith was presented with a purse of \$150.00.

The fiftieth anniversary of the Endress Missionary Society was celebrated on Sunday evening, February 19, 1933. Miss Mary Illick, President of the Society when it was organized fifty years ago and active in its affairs during this entire period, read a very illuminating paper outlining the history of the organization. Dr. Mary E.

Markley, Secretary of the Board of Education of the United Lutheran Church and much interested in the work of the Woman's Missionary Society of the Church, delivered an outstanding address. Dr. Fretz conducted the service and read the prayers. On the following Thursday afternoon, a reception to the members was given in the Parish House. The reception was attended by the officers of the Allentown Conference Society. It was a pleasant and well conducted affair. The officers of the Society at this time were Mrs. Franklin K. Fretz, president; Miss Minnie Zuck, vice-president; Mrs. Stella Ewadinger, secretary; Mrs. E. Frank Schey, treasurer.

On November 1, 1933, the First National Bank and Trust Company gave the treasurer of the Endowment Fund five \$1000.00 Philadelphia Electric 4  $\frac{1}{2}$  per cent bonds from the estate of the late Henry J. Steele with the interest accumulated from the date of his death. It was also announced that the Church was to receive one-fourth of his residuary estate after the death of his wife and daughter.

An interesting celebration took place in the fall of 1936 when Henry F. Eichlin celebrated his twenty-fifth anniversary as organist of the Church. As far as can be learned from the records, this was the longest term served by any organist in the entire history of the Church. Mr. Eichlin gave a fine recital on this occasion and played some numbers of his own composition. Before the conclusion of the service, Dr. Fretz asked Mr. Eichlin to come from the organ and appear before the chancel. The pastor then spoke of the outstanding feature of faithfulness of Mr. Eichlin in his work. He said he had never known Mr.



Eichlin, during his entire twenty-five years as organist, to be late for a service, excepting one occasion when the drifts of a heavy snowstorm delayed him and he could not get to the Church on time. He also spoke of Mr. Eichlin's knowledge of the church year and of his planning his music for the special services and seasons of the year without any suggestions on the part of the pastor. On behalf of some of the members of the congregation, he presented Mr. Eichlin with a purse. Mr. Eichlin responded briefly in an appreciative note for the gift and for the fine spirit of cooperation which always existed between himself and the pastor and between himself and the members of his choir.

The following programme was given by Mr. Eichlin on the evening of his anniversary:

CHORAL—Glory Now to Thee be Given .....Bach  
*St. John's Choir*

SOPRANO SOLO—Come Unto Me .....Handel  
*Mrs. Dora Conahay*  
*Former Soprano Soloist of St. John's Choir*

ORGAN—Passacaglia in C Minor .....Bach  
*Mr. Eichlin*

ANTHEM—Open Our Eyes .....MacFarlane  
*St. John's Choir*

ALTO SOLO—Hear My Prayer, O Lord .....Hamblen  
*Miss S. Elizabeth Hillyer,*  
*Former Alto Soloist of St. John's Choir*

LADIES QUARTETTE—Softly Now the Light of Day  
.....Eichlin

BARITONE SOLO—*The Publican* .....Vande Water  
*Mr. Charles Surran,*  
*Former Soloist of St. John's Choir*

ORGAN—Allegretto Scherzando .....Nevin  
*Mr. Eichlin*

ORGAN—Nocturne .....Eichlin

ANTHEM—Beautiful Saviour .....12th Century  
*St. John's Choir*

During the summer of 1934, the Church was refrescoed and renovated, the steeple repaired, and the entire exterior of the Church and parsonage painted. A reopening service was held on December 23, 1934. A large congregation was present to hear the sermon preached by the Rev. E. P. Pfatteicher, D. D., LL. D., President of the Ministerium. Dr. Fretz conducted the service and announced a number of gifts presented to the Church. This was the longest list of gifts ever presented to the Church at one time. A colonial system of lighting fixtures, designed by Mr. F. G. Simmons, a lighting engineer of New York City, was presented in loving memory of Mr. Henry J. Steele by Mrs. Steele and their daughter, Mrs. A. Henry Fretz.

The redecorating of the church auditorium and vestibule was authorized and paid for by the children of the late Mrs. Louisa Odenwelder in loving memory of their mother. The decorating of the Sunday School was done in loving memory of the late Harry J. Heck by the members of his family. This gift was very appropriate because Mr. Heck donated the colonial lighting fixtures to the School some years before. He had made the first contribution toward the work of refurnishing the Church a short time before his death.

Red altar appenda for lectern and pulpit, made by John Wanamaker, Philadelphia, was given by the children of the late Mr. and Mrs. George H. Roberts, Sr., in loving memory of their parents.

A silver maple tree was planted in the rear of the Church in loving memory of Mr. George Snyder and son, Russell, by Mrs. Snyder and their daughters.

The Von Bora Societies decorated the music and kindergarten rooms in the Parish House. The Brotherhood repainted the Parish House Office, rest rooms, and vestibule.

Mrs. Norman Mooney also planted a maple tree in the Church yard facing the Taylor building.

At the annual congregational meeting in January 1937, the pastor called attention to the fact that the 200th anniversary of Lutheran work which eventuated in St. John's congregation would take place in 1940, for it was in 1740 that Pastor Birkenstock began regular ministrations at the Forks of the Delaware in conjunction with his pastorate at Jordan Church in Lehigh County. He suggested the appointment of an executive committee which was to have charge of a proper celebration of this event and which was to be charged with all preparations necessary for such an outstanding event. The congregation authorized the pastor to announce the committee. This was done on Easter Sunday of that year. Since this committee was to make these arrangements in consultation with the official board of the Church, no member serving on the church council at that time was appointed on the executive committee. The committee appointed consisted of Asher J. Odenwelder, Jr., Stewart Ackerman, Oscar F. Bowers, Charles F. Stecker, Henry C. Miles, Warren H. Myers, George H. Roberts, Jr., John E. Halbing, B. Frank Sandt, and Dr. Edwin E. Eichlin. Later this committee was enlarged by the appointment of Milton E. Sandt, William L. Ealer, and Raymond Carty. Mr. B. F. Sandt died on June 30, 1937, and Mr. Myers resigned as a member of the executive committee. The committee proceeded to make arrangements for the cele-

bration and took into consideration a committee of One Hundred to help in the arrangements. The members of this committee appear in a different part of this work; therefore, their names are not included here.

The twenty-fifth anniversary of the present pastorate was celebrated on Sunday morning, May 2, 1937. Special services were arranged by the Sunday School. The Superintendent of the School, Charles F. Stecker, made a very fine address. The School sang "Happy Greetings," a song that has been used at each anniversary of every pastor since Dr. Geisinger came to St. John's in 1881. It has been sung by the School on the first Sunday of each May since 1912, in commemoration of the anniversary of the pastor's entrance into the work of the School. At 10.45 a. m. Dr. Pfatteicher, President of the Ministerium, preached the sermon.

On Monday evening, May 3, 1937, a service and reception were held. This entire programme was arranged by the members of the vestry, who had appointed a special committee to assist in making the plans. This committee consisted of Howard P. Wierback, president of the vestry; Mr. Asher J. Odenwelder, Jr., treasurer of the Endowment Fund; Oscar F. Bowers, Director of the Budget; Stewart Ackerman, B. Frank Sandt, and Henry C. Miles, members of the vestry; Mrs. Anna Miller, president of the Missionary Society; Mrs. Harry W. Lee, Sr., Thank-offering Secretary of the Missionary Society; and Mrs. Norman Mooney, representing the Light Brigade. A service was held at 8.00 p. m. A committee of the vestry came to the parsonage and escorted the pastor and Mrs. Fretz to the Church where they were





HENRY F. EICHLIN, *Organist*



committee conducted Dr. Fretz to the chancel. The service was conducted by the Rev. Earl S. Erb, President of the Lutheran Pastoral Association of Easton and vicinity. Prayer was offered by the Rev. Paul B. Wolper, Pastor of Christ Lutheran Church, Easton. Addresses were delivered by the Hon. Russell C. Stewart, President Judge, Northampton County, the Rev. Conrad Wilker, President of the Allentown Conference, the Rev. Harvey C. Snyder of Nazareth. The Hon. Joseph Morrison, Mayor of Easton, brought greetings. Miss Esther Yerger sang "How Beautiful Upon the Mountains." The Rev. Joseph Orr, Pastor of St. John's Church, Phillipsburg, New Jersey, pronounced the benediction. Mr. Henry C. Miles, on behalf of the congregation, presented Dr. and Mrs. Fretz with a liberal gift of money in appreciation of their services and helpfulness throughout the years.

After the service which was held in Church, the entire audience entered the Sunday School room where Dr. and Mrs. Fretz received all who were present. Refreshments were served. A number of pastors from other sections of Conference and the Ministerium were present on this occasion. The Church and parsonage were filled with beautiful gifts of flowers: many of them were large baskets of American Beauty and other kind of roses. Many other gifts were sent to the parsonage during this time.

On June 11, 1939, a green altar set consisting of an altar appendium, falls for lectern and pulpit, markers for the Bible on the lectern, pulpit, and altar, and a green stole for the pastor made of the same material as the hangings, were presented to the Church by Mrs. Edgar M. Ewadinger in lov-

ing memory of her father and mother, Mr. William H. Lawall and Mrs. Catharine Radley Lawall. This gift was accepted in behalf of the congregation by the pastor and consecrated to its appropriate use.

At the same service, altar lace made by one of the Sisters of the Mary J. Drexel Motherhouse for Deaconesses was presented to the congregation by the Willing Workers, a group comprised of members of Sister Edith's Sunday School Class. It also was formally received by the pastor and consecrated to its proper use.

On June 25, 1939, the pastor announced to the congregation the final settlement of the estate of Mrs. George Siegert by the Easton Trust Company which acted as executor. The gift amounted to approximately \$10,000.00. Accumulated interest will be paid into this fund until the amount reaches \$10,000.00. The assets given the officers of the congregation were: a \$6,000.00 mortgage on the home of the late George W. and Minnie Siegert; \$2,500.00 par value U. S. Treasury Bonds; \$1,165.26 in cash. The bonds and cash were immediately placed into the hands of the treasurer of the Endowment Fund. The church council took steps at once to create the Eleanor S. Siegert Memorial Fund according to the terms of the will. The following action was taken in the establishment of this Fund: On motion of Messrs. Transue and Heck the Eleanor Siegert Foundation was ordered to be established and the record of the proceedings was made a part of the minutes of the meeting.

The Pastor was asked to explain the purpose of this foundation as it occurred to the mind of the donor. Dr. Fretz said: "When I began my



ministry in Easton, Miss Eleanor Siegert was a teacher in our Sunday School and a member of our congregation. Her health was precarious inasmuch as she was afflicted with tuberculosis. Upon appointment I was called to her home for an important conference with her and her parents. During this conference she expressed a desire to have all her money and whatever else she possessed given to the Church and Sunday School to help poor children and indigent members of the congregation. She expressed a special desire to assist small children who were poor to make special contributions on occasions on which they were desired, especially at Easter. This was to be done through the help of their teachers. She also wanted old ladies to be assisted in paying church dues. Especial mention was made of those in homes and institutions and others who could not keep up their regular obligations. She wanted this done in a way in which they would not feel embarrassed. It was then suggested that she leave her entire estate to her parents for their natural life after which her plans were to be carried out by them. This they solemnly promised to do."

The plan was partly consummated upon the death of her mother and the Easton Trust Company made full settlement of the will of Minnie S. Siegert, the surviving relative, in June, 1939.

In view of the foregoing statement of facts, the following action was taken:

"Be it resolved, that in order to comply with the terms of the will the principal amount of the Estate be placed in the Endowment Fund of St. John's Church, the interest of which shall be paid annually to the Church Council, which shall have charge of the distribution of the proceeds under the terms of the will.

“That the mortgage be held by the official board of the Church until it is paid off or disposed of and that at each payment on the principal of the said mortgage the payment shall be transferred to the Treasurer of the Endowment Fund as part of the Siegert Foundation.

“That the Treasurer of the Endowment Fund shall invest said interest from the fund placed in his hands until the full amount of the Endowment shall be \$10,000.000. This will make it easier in coming years as a matter of record.

“That the interest on the mortgage which shall be paid quarterly shall remain in the Treasury of the Church for disposition under the terms of the will.

“That this fund shall be separately held by the Finance Committee who shall disburse it from time to time under the terms of the will as directed by them and authorized by the Church Council.

“That this fund may be properly used for a nominal payment towards church dues of indigent members of the congregation in annual sums not to exceed five dollars per member per annum. That old persons in homes and institutions shall be eligible to have their dues kept up under the foundation.

“That children in Sunday School unable to contribute towards special funds or offerings shall have an amount not to exceed one dollar given for this purpose.

“That inasmuch as the Benevolent Society is looking after the wants of our parishioners so far as food and clothing are concerned none of this money shall be used for that purpose unless the Society is not in a position to do so. This is to prevent duplication in charitable gifts.

“That loans be made to needy persons who are members of Church or Sunday School upon condition of re-payment within one year, subejct to renewal for a similar term, if conditions demand. A proper note shall be given or security furnished for the gradual re-payment of the loan. The money repaid shall be replaced in the Treasury and used as a revolving fund. That a loan shall be passed by Church Council and a full record of the same be kept under the direction of the Finance Committee. No interest shall be taken for any of these loans.

“No loan shall be made for more than one hundred dollars and no person shall receive a loan who is delinquent in the payment of any former loan.”

Adopted by Council at its regular meeting held in the Parish House on August 7, 1939.

It was thought best to insert in this record other items of interest as found in the congregational minutes. A property was purchased in the name of the congregation for a choir camp in 1913. The church choir and friends had used this property belonging to Mr. Walter Ashton for several years as a place for an annual choir outing. The wish was expressed to have a permanent camp and as this place seemed suitable for camping purposes with a large frontage on the Delaware River, and since Mr. Ashton expressed his willingness to sell it to the church, it was purchased by a committee consisting of the pastor, Mr. I. E. Walter, B. Frank Sandt, Porter W. Shimer, and Charles D. Stecker. The committee made itself responsible for the payment on the property and deeded it over to the church. The purchase price was \$450. This site was used as a place for an annual outing of two weeks by the choir for a number of years.

A part of the property was leased for camp sites to interested parties. On Nov. 10, 1919, Mr. B. Frank Sandt reported that sufficient funds had been raised to liquidate the note given to Mr. Peter Mann for money used in the original purchase of the choir lot. After some years the lot was no longer used because of changing conditions. Since there no longer seemed a demand for the property for camping purposes as was originally intended it was sold for \$500 and the money placed in the Endowment Fund.

There are records of many gifts and donations that were made to the congregation during the present ministry. A vote of thanks was given Mr. Wm. M. Streepy on motion of Messrs. Wm. J. Daub and I. E. Walter for the concrete steps in front of the parsonage porch on Nov. 8, 1916.

Mr. Wm. E. Speer donated the announcement board, completely installed, which is now in front of the Church.

On Sunday, May 14, 1922, a bronze tablet was placed in the hall at the entrance of the Parish House by the Young Peoples' Society with the names of all those members of the Church and Sunday School who served in the armed forces of the United States during the World War.

Improvements were made to the Church and Parsonage. For the purpose of keeping a record when our memories fail us a brief account is here given. A new roof was placed on the Sunday School building in 1925. A new roof was placed on the Parish House in 1930. A new roof was placed on the Parsonage in 1933. The present roof was put on the Church in September 1939. On Sept. 28, 1930 the new organ was used for



the first time in the Sunday School Room. This was made possible by a new console in the Sunday School Room and a new opening in the wall between the Church and Sunday School auditorium. The cost of the installation of the organ was borne by the Sunday School, and the mason and other work connected with the installation by the congregation. The cost of the organ was \$3,565.28. The additional cost to the congregation was about \$300 which was paid before the organ was officially opened. Professor Thomas E. Yerger played at the opening of the organ on the eighth of September, 1930. New heaters were placed in the Parish House and in the Parsonage in 1934.

Pianos in fine condition were donated to the Parish House and Sunday School rooms. Hon. Henry J. Steele gave the piano for the Ladies Room in the Parish House in 1913; Sept. 12, 1932 a piano was donated to the school by Mrs. Edwin Nagel; about the same time Mrs. Michael Dowd presented a piano to the Sunday School and later on Mrs. Wm. E. Speer presented the piano now in the Primary School room.

Changes were made in the rear of the parsonage and a new porch built in August, 1929 under the direction of Mr. John O. Bachman.

This Church was the center of many activities during the World War. More young men had gone out from the congregation than from any other Protestant body in Northampton County. During September a series of services were held on Sunday evenings which taxed the seating capacity of the church. The first service was held on Sunday evening September 8 at which time Judge Edward J. Fox of the Supreme Court of Pennsylvania delivered the address. On Sunday evening

September 15 the address was delivered by Prof. Francis A. March of Lafayette College, brother of General Paeyton C. March, Chief of Staff of the United States Army. On Sunday evening Sept. 22 the Hon. Wm. McKeen, Judge of the Northampton County Courts spoke. On Sunday, September 29, Commander Noah Dietrich, Commander of the Grand Army of the Republic of Pennsylvania spoke. At this time Dr. Fretz was presented with a fine silk flag by the members of the G. A. R. Lafayette Post 217.

The congregation made large offerings on different occasions for the National Lutheran Council for European Relief. In September 1918 the congregation subscribed and paid \$600 to the Easton War Chest. This was in addition to a number of large subscriptions made by members of the church. On March 11, 1918 the congregation contributed \$1,337.77 to the Soldier's and Sailor's Fund.

On August 12, 1918, because of his experience in making a survey of "The Furnished Room Problem in Philadelphia" in connection with his work in the Graduate School of the University of Pennsylvania, the Pastor was requested by the War Industries Board of the Federation of Churches in America to make a study of housing conditions in Baltimore, Sparrows Point, and Edgewood Arsenal in Maryland. The vestry gladly released him from service for this purpose. The investigation which was greatly helped by officers of the Bethlehem Steel Corporation took a shorter time than was thought possible and he absented himself from his pulpit for but a single Sunday in September 1918. After the Armistice the congregation made liberal contribu-

tions from time to time to assist in the reconstruction work for Lutherans in many of the European states, and especially in Russia and our missions in India .

Notes are found in the minutes of many special offerings taken for various purposes throughout the present pastorate. On the minutes of the meeting of the church council September 1914 it was decided to enter into the campaign to raise the congregation's apportionment of the \$500,-000 campaign for Muhlenberg College and the Philadelphia Seminary. About four thousand dollars was raised for this purpose. Another Muhlenberg College campaign was approved April 18, 1920 for which a goodly sum was received. An offering was also taken for the work of Lutheran reconstruction work in Europe. In December 1920 the congregation also contributed \$150.00 for Armenian relief work. An offering was taken on Whit-Sunday 1922 for Saskatoon College which amounted to \$140.00. Offerings were taken annually for Near East Relief from 1920 to 1926 when the last offering was made for that purpose in June which amounted to \$71.-00. On three occasions during the present pastorate the Gideons held a service in the Church when contributions amounting to more than one hundred dollars each time were made for the purpose of putting Bibles into hotels and other public places. Offerings were taken from time to time whenever an emergency arose in the work of the American Red Cross. The only record in the official minutes is the offering taken in September 1928 when the congregation contributed \$166.40. Generous contributions were made from time to time to the work of the Inner Mission Board of the United

Lutheran Church. Contributions were made to the Flood Relief Fund of the Ohio Valley, and the drought fund of the Canadian northwest. Boxes of clothing were also sent to the stricken in Canada.

Perhaps the most successful campaign for money for the work of the church was that in connection with the raising of money for Ministerial Pensions and Relief. The quota of the congregation for that campaign was between six and seven thousand dollars and nearly nine thousand dollars was subscribed, and practically the entire amount was raised. The congregation also took part in the twentieth anniversary fund for the Board of American Missions.

Many special services were held at which various organizations took part. An Elk's Memorial Service was held here on Sunday afternoon December 7, 1913. An Ascension Service attended by the Knight Templars was held in our Church on Ascension Day 1914. The Easton Hospital held its commencement exercises in the Sunday School room on Oct. 12, 1916. The P. O. S. of A. attended a specially conducted service in our Church on Sunday Evening December 3, 1916. On June 18, 1918 Camp Lafayette was given the use of the Parish House for its coming Convention. The Easton Hospital was granted the privilege of holding its commencement exercises here whenever desired. Lafayette Post was granted the privilege of holding Memorial Services here whenever the weather was too inclement to hold the exercises in the Easton cemetery on Memorial Day. Hugh de Paynes Commandery held its Ascension Day Service here on Ascension 1920. The Northampton County Historical Society has held



many meetings here in the course of the years. The D. A. R. was also granted the use of the Sunday School room on different occasions. In December 1927 the Gift Bringing Service of the Y. W. C. A. was held in our Church. On Sunday Feb. 7, 1932 the Apollo Male Octette gave a musical here. On Oct. 8, 1933 the Knights of Malta attended services here.

The annual Memorial Service of the G. A. R. Lafayette Post 217, was held again on May 30, 1929. On Sunday May 27, 1930 the Service in connection with the State Convention of the Knight Templars was held in our Church. On several occasions the Loyal Order of Moose met here to celebrate Memorial Services, the first such service being held on the first Sunday in May 1918.

The Common Service Book of the United Lutheran Church was adopted for use in our Church and first used on January 1, 1920.

At a meeting of the vestry held April 8, 1923, a committee was appointed to draw up resolutions on the death of George W. Koose who served as sexton of the Church for more than a quarter of a century. The following members of the vestry were appointed to draft these resolutions and they are found in the minutes of the following meeting, C. Fleming Sandt, Wm. J. Daub, Harry Barron, John O. Bachman, and H. C. Miles.

On Oct. 13, 1924 resolutions on the death of Joseph H. Brown had been prepared by a committee consisting of Henry C. Miles, Oscar F. Bowers and Milton E. Sandt were unanimously adopted by the vestry. They are found in the minutes of that date. His death took place August 25, 1924 and was serving in the vestry at the time of his death.

On Sept. 10, 1928 resolutions on the death of Mr. Lesselle Cruikshank were adopted by the vestry. The death of Mr. Cruikshank took place on August 16, 1928 and the Committee which prepared the resolutions found in the minutes of the meeting consisted of William C. Forney, Warren H. Myers, and Clemens Hill. Mr. Cruikshank was serving in the vestry at the time of his death.

At its November meeting in 1930, the vestry adopted resolutions on the death of Mr. John O. Bachman, one of its members, whose death took place October 19, 1930. The committee which presented the resolutions found in our official minutes was Warren H. Myers, B. F. Sandt, and L. J. Yeager.

On November 14, 1932 the resignation of John E. Halbing was acted upon by the vestry. He resigned because of his transfer to England by the company by which he was employed. The vestry passed a fitting series of resolutions expressing its regret because of the loss of his valuable services and help and tendered Mr. Halbing a farewell dinner. These resolutions are found in the minutes of the November meeting of the vestry.

A resolution on the death of Hon. Henry J. Steele was passed by the vestry at its May meeting in 1933. His death took place on March 19, 1933. A memorial Service was held in his honor in the Church on Sunday evening May 14. The following order of Service was carried out:

CHORALE PRELUDE—"O, How Fleeting is our  
Earthly Being ..... *Bach*

PROCESSIONAL HYMN—109

ORDER OF SERVICE—Page 430

INVOCATION

THE KYRIE—"Lord, have mercy upon us," etc.

PSALM 130 WITH ANTIPHON AND GLORIA, Page 431

HYMN—348

THE LESSONS

RESPONSORY—Page 431

HYMN—350

ADDRESS—"Mr. Steele as a Lawyer"

*Hon. Russell C. Stewart, LL. D.*

*P. J. of Northampton County*

ANTHEM—"Blest are the Departed" (Last Judgment) ..... *Spohr*

*St. John's Quartette and Choir*

ADDRESS—"Mr. Steele as a Citizen of Easton"

*President William Mather Lewis, LL. D.,*

*of Lafayette College*

HYMN—360

ADDRESS—"Mr. Steele as a Churchman"

*President John A. W. Haas, LL. D.,*

*of Muhlenberg College*

"CROSSING THE BAR" ..... *Nevin*

*Apollo Male Octette*

ANNOUNCEMENTS BY THE PASTOR

HYMN—249

NUNC DIMITTIS WITH ANTIPHON—Page 441

THE PRAYER

THE LORD'S PRAYER

THE COLLECTS

THE BENEDICTION

RECESSIONAL HYMN—525

POSTLUDE—"Elegy in F Minor" ..... *Guilmont*

The following minute on his death was adopted by the Church Council.

WHEREAS, death has deprived us of the fellowship of the Hon. Henry Joseph Steele, a life-long member of our congregation; Be it resolved

That in his death we have lost a member who was always supremely interested in the welfare of our Church. His advice and service were generously and freely given in all matters pertaining to the Church and its permanent Endowment Fund. His interest in this Fund during his lifetime and his generous provision for the same after his death have made the future of our institution secure, and all our members have been inspired with renewed courage for the work of a greater St. John's in years to come.

That we extend to his wife and daughter our sympathy and share with them that close fellowship with all the saints of God, who have labored in the Church here on earth and have been called to the greater glory and fellowship of the Church Triumphant in Heaven.

On July 9, 1934, a Director of the Budget was named for the congregation. Mr. Oscar F. Bowers was appointed to this office and has served ever since. The duty of the Director of the Budget is to co-operate with the Chairman of the Finance committee and with others in raising the necessary revenues for the operation of our work, and to suggest ways and means from time to time for the increase of such revenues and to be a continuing advisory member who carries on when changes are made in the personnel of the finance committee from year to year. The full statement concerning the scope of his work is found in the minutes of the council as of July 9, 1934.

The resignation of Mr. C. Fleming Sandt as Treasurer of the Endowment Fund was received



and accepted on January 23, 1928. It was made because of failing health. Mr. Sandt served in a capable manner as Treasurer of this fund ever since its adoption in 1913 or for a period of nearly fifteen years. A resolution complimenting him for the service he rendered is founded in the official minutes of the vestry. Mr. Asher J. Odenwelder Jr., was unanimously elected to take Mr. Sandt's place and has served efficiently since that time.

This reference leads to a statement concerning the creation of the Endowment Fund which was authorized in 1914. In December 1939 the congregation took final action on the creation of a permanent co-trustee to act in conjunction with the Treasurer of the fund as trustee. This was done to insure the permanence of the fund as well as to have the support of a financial institution in caring for its assets. It also unanimously voted a resolution of gratitude to Mr. Asher J. Odenwelder Jr., for the painstaking manner in which he took care of the fund for the eleven years in which he acted as its treasurer. This resolution was placed on the official minutes of the congregation and a copy of the same presented to Mr. Odenwelder. The Easton National Bank was appointed co-trustee of the Fund to act in conjunction with the Treasurer of the Endowment Fund in holding its securities. It is well to note here that the Treasurer of this fund has served in that capacity and will continue so to serve without any remuneration whatever. He had the account audited annually by a firm of certified accountants at his own expense.

For the purpose of future record the entire transaction concerning the creation of this Trust Indenture is here recorded.

## Trust Indenture

Between

St. John's Evangelical Lutheran  
Congregation of Easton, Pa.

Settlor,

and

The Easton National Bank and  
Asher J. Odenwelder, Jr.

Trustees.

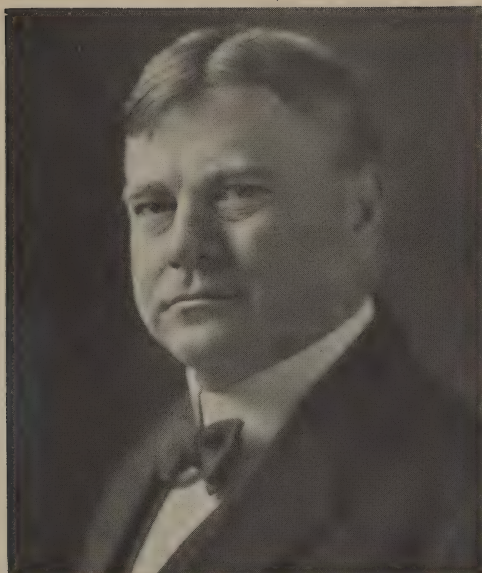
## TRUST INDENTURE

This Indenture, Made the 7th day of December A. D., 1939, by and between St. John's Evangelical Lutheran Congregation of Easton, Pa., of the City of Easton, Northampton County, Pennsylvania, hereinafter called Settlor, party of the first part; and the Easton National Bank, of the same place, and Asher J. Odenwelder, Jr., of the same place, or their successors as hereinafter appear, hereinafter called Trustees, parties of the second part; Witnesseth that

WHEREAS, The St. John's Evangelical Lutheran Congregation of Easton, Pa., by resolution adopted by the Congregation on the 17th day of June 1914, provided as follows:

"WHEREAS, St. John's Evangelical Lutheran Congregation of Easton, Pa., will soon celebrate its 175th Anniversary, and has no permanent invested fund for carrying on its work:

"AND WHEREAS, changing conditions in the neighborhood and in the character of its population, and the encroachments of business and industry may make it necessary to plan for funds to carry on its work in the future, under any conditions that may arise:



HENRY J. STEELE





"AND WHEREAS, members may desire to bequeath funds to the Congregation in order to add to its usefulness, it is desirable that such gifts be conserved, and that the donors be assured that these bequests shall be properly invested; therefore

"RESOLVED, That an Endowment Fund be established, the principal of which shall be permanently invested, and not used, even temporarily, for any other purpose; and the interest accruing from it shall alone be used for the ordinary expenses of the work of the Congregation.

"RESOLVED, That this Endowment Fund shall consist of the following:

"1. All legacies and bequests left to the Congregation, which are not specified to be applied to any other object.

"2. The proceeds of an annual collection taken up on a specified Sunday, in each and every year.

"3. Any sums added to it by gifts from individuals, from time to time, or which may be placed in it by the Church Council.

"4. RESOLVED, That all the moneys of this Endowment Fund shall be placed in the hands of a treasurer, to be elected annually at the regular meeting in January by the Church Council, specially to take charge of it, and who shall invest it upon first bond and mortgage, or approved securities, by and with the consent of the Church Council and shall collect the income and pay it over to the treasurer of the Congregation.

"5. RESOLVED, That the Treasurer of the Endowment Fund shall give a bond in such amount as the Church Council may determine.

"6. RESOLVED, That the Finance Committee shall audit the accounts of the treasurer of the Endowment Fund annually, and shall also examine the securities, and see that they are in proper legal form, and have not depreciated beyond safety, and which with the cash on hand represents the full amount of the Fund, which shall stand in the name

of St. John's Evangelical Lutheran Congregation of Easton, Pa."

and

WHEREAS, It is desirable to more effectively carry out the purposes expressed in the said resolutions by incorporating in a trust indenture the terms and conditions to govern the investment, control, and disposition of such fund as may comply with the resolutions hereinafter set forth; and

WHEREAS, It is desirable to provide for the appointment of a co-trustee, which shall be a corporate trustee, so that there shall at all times be a trustee to carry out the purposes of this indenture.

NOW, THEREFORE, THIS INDENTURE WITNESSETH, That the SETTLOR, for the purposes hereinabove mentioned, now has in the hands of the TRUSTEES certain assets, a copy of which is attached hereto, and made a part hereof, and marked "Exhibit 1," to have and to hold and to invest the same and receive the income, rents, issues and profits thereof hereinafter called INCOME for the following uses and purposes:

1. To pay over the net INCOME of all funds not specifically designated for a contrary purpose unto the Treasurer of the Congregation of the St. John's Evangelical Lutheran Congregation of Easton, Pa.

2. To pay over the net INCOME of all funds specifically designated to the person or persons to whom such funds should be paid.

### MANAGEMENT PROVISIONS

The TRUSTEES shall have power and authority to do and perform the following acts and things with respect to the management of the trust property:

(a) To invest and reinvest by and with the approval of the Finance Committee of the Church Council and the Church Council the property at any time comprising the trust estate hereunder, and from time to time to change investments as may be deemed best, regardless of any restrictions imposed upon the investment of the trust funds by statute, rule or decision.

(b) To take and to hold any and all securities or other items of property in bearer form or in the name of some other person, partner or corporation, or in the TRUSTEES' own names without disclosing any fiduciary capacity, but the TRUSTEES shall be liable for the acts or omissions of such nominee as for their own.

(c) To determine by and with the approval of the Finance Committee of the Church Council and the Church Council what accretions to the trust estate shall be regarded as principal and what as income, and what expenses shall be charged against principal and what against income.

(d) To vote stock, be a party to any agreement for reorganization, readjustment, merger, etc.; to deposit securities for the purposes above-named; to exercise rights to subscribe to any security, and to pay and charge the principal of the trust estate with sums which may be required thereby.

(e) To purchase bonds at a premium and hold the same without being required to amortize the premium thereon.

(f) To foreclose mortgages and bid in property under foreclosure, and to hold, lease and mortgage the same, and continue mortgage investments upon and after maturity either with or without renewal or extension upon such terms as may seem

to the TRUSTEES by and with the approval of the Finance Committee of the Church Council and the Church Council advisable, and consent to the modification, renewal or extension of any bond or mortgage or of any term or provisions thereof, or of any guarantee thereof, or to the release of any such guarantee which they hold or in which they have a partial interest; to make partition of any property which it may hold jointly or in common with others, or for any of the other purposes above authorized as they may deem necessary.

(g) To manage and sell real estate, if such property should ever become part of the trust estate, and in making such sales the TRUSTEES are specifically authorized to execute and deliver to the purchaser or purchasers of such real estate good and sufficient deed or deeds therefor without any obligations on the part of the purchaser to see to the application of the purchase money.

(h) The corporate Trustee shall be entitled to receive as compensation not more than two and one-half per centum ( $2\frac{1}{2}\%$ ) upon the gross quarterly INCOME of the trust estate. No compensation shall be payable except to the corporate Trustee. No commission or other service charge shall be payable to the TRUSTEES for any sale, purchases or other changes in the investments constituting the principal of the trust estate.

### SETTLOR'S RESERVATIONS

Without affecting or intending to affect the irrevocability of this indenture of trust, the SETTLOR reserves unto itself the following rights and privileges:

A. To remove from the Trusteeship the TRUSTEES herein named or the succeeding



Trustees in the following manner: Such removal shall in the first instance be adopted by the Church Council, and after the approval of the Church Council shall be ratified by two consecutive annual meetings of the Congregation at which a majority of the regular members of the parish present shall approve of such change. Before such annual meeting to vote upon the change of the Trustee shall be held, each regular member of the parish shall be notified in writing by mail of the meeting, which notice shall be at least two weeks prior to the date of such meeting. After the approval of two consecutive meetings of the Congregation as aforesaid, the removal of such TRUSTEES shall be evidenced by a writing signed and acknowledged by the SETTLOR and a copy thereof given to to each of the TRUSTEES herein named or their successors. In the event of such removal, the TRUSTEES herein named specifically agree, by the acceptance of this trust, to deliver the trust property to the substituting Trustees, and to execute all papers and documents, and to do all other acts and things necessary to vest the trust estate in the succeeding Trustees as fully and completely as it was vested in the named Trustees prior to such removal.

B. To remove likewise and in the same manner any succeeding Trustees.

C. In like manner, as set forth under SETTLOR'S RESERVATIONS paragraph A, to modify, revoke or add to from time to time any of the MANAGEMENT PROVISIONS herein above set forth, such modification, revocation or addition to be evidenced by a writing signed by the SETTLOR duly acknowledged and attached hereto.

D. To increase the principal of the trust estate hereby created by paying into the trust fund further gifts received by SETTLOR from time to time. Such further gifts shall be evidenced by appending hereto additional schedules or additions to the schedule attached hereto at the time of the execution hereof, which additions shall bear the date of delivery to the TRUSTEES. Additions so made shall be subject to the provisions of this indenture and trust as fully and completely as though such additions had formed a part of the principal of the trust estate at the time of the execution of this indenture, unless, at the time such additions are made, additions or other provisions or restrictions are attached.

Insofar as the purposes for this trust agreement are expressed by the resolutions adopted by the Congregation set forth herein, and do not conflict with other terms of this indenture, they shall control the interpretation of this trust indenture. Paragraphs 4, 5, and 6 of the resolutions adopted by the Congregation, as set forth herein on page 2, are specifically changed so as to coincide with the tenor of this trust indenture.

Asher J. Odenwelder, Jr., the co-trustee named herein, is named as such co-trustee by virtue of the fact that he is the present Treasurer of the Endowment Fund of the Congregation, and his successor in office as such Treasurer shall be the successor Trustee of this indenture, and likewise any succeeding Treasurer of the Endowment Fund shall become the succeeding Trustee.

The TRUSTEES, either or both of them, shall be required to give bond in such amount and at such times as the Church Council may determine, the amount of such bond being limited, however,

to not more than twice the value of the assets in the hands of such TRUSTEES. The cost of such bond, however, to be paid for from the income of the trust fund.

The successor Trustee of The Easton National Bank shall be limited to another corporate Trustee.

Either or any of the TRUSTEES herein named may resign as such Trustee or Trustees, and upon such resignation shall pay over and deliver unto the substituted Trustee or Trustees named as herein set forth all assets remaining in the hands of such resigning Trustee.

Other funds which may come into the hands of the TRUSTEE or the SETTLOR, who in turn may pay them into the trust fund, shall be managed in accordance with the expressed written wishes of the donor or SETTLOR of such fund or funds, and, while they may form a part of the assets of this trust indenture, shall for bookkeeping purposes be separated so as to effectively carry out the purposes of the donor or SETTLOR of such funds.

This indenture shall exist in perpetuity.

The TRUSTEES by joining in the execution hereof accept the trust created by this indenture.

IN WITNESS WHEREOF, The parties hereto have caused these presents to be duly executed the day and year first above written.

(Seal)

St. John's Evangelical Lutheran  
Congregation of Easton, Pa.

Attest:

By Paul E. Sandt, Pres.

L. J. Yeager, Sec.

.....  
The Easton National Bank,

Attest: By Asher J. Odenwelder, Jr., Pres.

Wm. H. Heil, Ex. Vice-Pres. (Seal)

Witness:

Sherwood M. Gibbs Asher J. Odenwelder, Jr.

(Seal)

State of Pennsylvania, }  
County of Northampton. } SS.

On the 7th day of Dec. Anno Domini 1939 before me, a Notary Public in and for said County and State, personally appeared L. J. Yeager, Secretary of the said St. John's Evangelical Lutheran Congregation of Easton, Pa., who being duly sworn according to law, says that he was personally present at the execution of the above Trust Indenture and saw the common or corporate seal of the said Corporation duly affixed thereto; that the seal so affixed thereto is the common or corporate seal of the said Corporation; that the above Trust Indenture was duly sealed and delivered by Paul E. Sandt, President of the said Corporation, as and for the act and deed of the said Corporation for the uses and purposes therein mentioned, and that the names of this deponent as Secretary and of Paul E. Sandt as President of the said Corporation, subscribed to the above Indenture in attestation of its due execution and delivery, are of their and each of their respective handwritings.

L. J. Yeager

Sworn and subscribed before me, the day and year aforesaid. WITNESS my hand and Notarial seal.

Claire G. LaVelle

Notary Public, Easton, Pa. Commission  
Expires March 2, 1941 (Notarial Seal)

State of Pennsylvania, }  
County of Northampton. } SS.

On the 7th day of Dec. Anno Domini 1939, before me, a Notary Public in and for said County and State, person-



ally appeared Wm. H. Heil, Executive Vice President of the said The Easton National Bank, who being duly sworn according to law, says that he was personally present at the execution of the above Trust Indenture and saw the common or corporate seal of the said Corporation duly affixed thereto; that the seal so affixed thereto is the common or corporate seal of the said Corporation; that the above Trust Indenture was duly sealed and delivered by Asher J. Odenwelder, Jr., President of the said Corporation, as and for the act and deed of the said Corporation for the uses and purposes therein mentioned, and that the names of this deponent as Executive Vice President and of Asher J. Odenwelder, Jr. as President of the said Corporation, subscribed to the above Indenture in attestation of its due execution and delivery, are of their and each of their respective handwritings.

Wm. H. Heil

Sworn and subscribed before me, the day and year aforesaid. WITNESS my hand and Notarial seal.

Claire G. LaVelle (Notarial Seal)  
Notary Public, Easton, Pa. Commission  
Expires March 2, 1941

State of Pennsylvania, }  
County of Northampton. } SS.

On the 7th day of Dec. Anno Domini 1939, before me, a Notary Public in and for said County and State, personally appeared the above-named Asher J. Odenwelder, Jr. and in due form of law acknowledged the above Trust Indenture to be his act and deed, and desired the same might be recorded as such.

WITNESS my hand and Notarial seal the day and year aforesaid.

Claire G. LaVelle

Notary Public, Easton, Pa. Commission  
Expires March 2, 1941 (Notarial Seal)

On Dec. 31, 1939 the present worth of the fund according to the certified accountant's audit, exclusive of the mortgage of \$6,000 on the Siegert property, was \$75,287.16

Our congregation assumed the care of two rooms for a student at the Philadelphia Seminary. Mrs. Theodore E. Daub, Mrs. Floyd B. McAlee and Mrs. Wm. E. Speer acted as a committee to secure funds and had the rooms refurnished, and repaired.

During the summer of 1939 it was found necessary to put a new roof on the church building proper. The council authorized the property committee of which Mr. Stewart Ackerman was chairman and Frank J. Lerch and R. R. Schreib members to place a new roof on the entire building. The work was well done and the best Bangor slate was used. The entire cost of the roof and necessary repairs amounted to \$1,209.32 most of which was paid out of a special offering taken later on. The church property is said to be in the best physical condition in which it has been for years.

During the summer of 1939, Mr. George Harris Heck presented and installed the lights for the primary department room. He gave a contribution at Easter toward the lighting of the Sunday School Room, stating that he wished to follow the practice of his father, the late Harry J. Heck, in keeping up the lighting system of the Sunday School Rooms.

On July 2, 1939, the Rev. William F. Pfeifer, Jr. was installed as assistant to the pastor. By authorization of the President of the Ministerium of Pennsylvania, the pastor of the Church conducted the installation and the sermon was preached by the father of the newly installed assistant

to the pastor, namely, the Rev. William F. Pfeifer, Sr.

### MONIES RAISED FOR ALL PURPOSES FROM 1912-1940

	<i>Total</i>	<i>Benevolent</i>
1912 .....	\$ 8,500	\$ 1,145
1913 .....	9,808	1,105
1914 .....	10,093	1,158
1915 .....	11,384	2,433
1916 .....	12,494	1,623
1917 .....	10,368	1,417
1918 .....	15,554	1,910
1919 .....	15,610	2,519
1920 .....	18,008	1,808
1921 .....	18,825	4,648
1922 .....	19,045	5,044
1923 .....	47,046	4,082.
1924 .....	25,074	7,300
1925 .....	23,964	8,836
1926 .....	24,081	8,988
1927 .....	19,442	8,451
1928 .....	25,444	8,401
1929 .....	34,026	15,151
1930 .....	27,670	7,510
1931 .....	23,999	7,088
1932 .....	22,881	6,269
1933 .....	20,572	5,156
1934 .....	15,399	5,503
1935 .....	24,065	4,572
1936 .....	23,614	4,775
1937 .....	13,149	4,315
1938 .....	17,332	4,609
1939 .....	23,362	4,338
	<hr/> \$560,809	<hr/> \$141,154

### PASTORAL ACTS

During the present pastorate, which began May 1, 1912, the following ministerial acts have been performed: The Pastor officiated at 911 burials

during this period, ending with April 1, 1940; he baptized 1037 children; and 110 adults; received into the membership of the Congregation 1807 persons of whom 913 were received by the rite of confirmation and the others by certificates of transfer and profession of faith. He officiated at the marriage of 908 couples.

It has been thought best to insert a list of those who served as officers of the congregation during the years of the present pastorate. Harry Barron, Robert Depew, George W. Heck, Wm. Reeser, Edwin Stipe, Charles D. Stecker, Joseph G. Woodring, I. E. Walter, M. E. Sandt, Wm. H. Michler, Porter W. Shimer, B. F. Sandt, Theodore Ruch, Wm. L. Ealer, Thomas S. Miller, C. Fleming Sandt, Peter Mann, Oscar F. Bowers, Wm. J. Daub, Harry G. Tombler, Edwin Stipe, John A. Bachman, Edward Nagel, Harvey G. Walter, J. Albert Jefferson, John R. Jones, Asher Odenwelder Jr., I. E. Walter, Oscar H. Rutt, Russell Krantz, C. H. Krauss, Jos. G. Woodring, Harry J. Heck, John D. Transue, Wm. L. Ealer, Wm. M. Streepy, Wm. J. Daub, B. Frank Sandt, C. Fleming Sandt, Theodore Ruch, Harry G. Tombler, Wm. H. Ricker, W. Henry Michler, L. F. Burkeley, Sr., E. A. Berkey, Edward E. Nagle, Asher J. Odenwelder Jr., Warren H. Meyers, Wm. H. Getz, Edwin E. Eichlin, Wm. E. Speer, Wm. M. Streepy, Raymond Carty, Russell Fulmer, Harry C. Miles, Wm. L. Ealer, Stewart Ackerman, C. Fleming Sandt, James Slack, Rodney W. Wilhelm, Harry W. Lee, Joseph H. Broan, John O. Bachman, Oscar F. Bowers, Milton E. Sandt, Maynard Kressman, Edward Nagle, Fred L. Way, B. Frank Sandt, Wm. W. Ricker, Dr. Edwin E. Eichlin, J. Edgar Shofner, W. Henry Michler,



Charles D. Stecker, Henry C. Miles, Russell Fulmer, Warren H. Myers, Samuel Heil, Wm. Eckert, Willard Odenwelder, W. C. Bowman, Lesselle Cruickshank, Wm. Schwarz, H. O. Rutt, C. F. Hager, Edward Nagel, Stewart Ackerman, John O. Bachman, Maynard Kressman, Oscar F. Bowers, Leroy J. Yeager, Harry W. Lee, Sr., Burt Ricker, Henry C. Miles, Warren H. Myers, B. F. Sandt, Sweden Worsley, John E. Halbing, George H. Roberts, Jr., Wm. E. Eckert, James Slack, Edwin B. Stirk, Paul E. Sandt, Frank O. Moser, G. Howard Drake, Jos. G. Woodring, Wm. Schwarz, W. Henry Michler, Milton E. Sandt, A. Sweden Worsley, Stewart Ackerman, Oscar F. Bowers, Leroy J. Yeager, Maynard Kressman, Henry C. Miles, B. Frank Sandt, Charles C. Hartzell, John Koleser, Norman E. Rehrig, James Henthorn, Wm. E. Eckert, Louis Odenwelder, Howard P. Wireback, Oliver T. Case, D. Burt Ricker, Warren H. Myers, Christopher F. Hager, Ralph Way, Frank O. Moser, Stewart Ackerman, Leroy J. Yeager, Paul E. Sandt, Roland R. Schreib, Clarence P. Koplin, Henry C. Miles, Frank J. Lerch, Wm. W. Ricker, Walter A. Krantz, Frank Ashton, George Harris Heck, Paul Horn, Maynard Kressman, Frank J. Smith Jr., George L. Transue, Charles H. Rute, Carleton Woodring, Fred L. Keller, Frank O. Moser, Ralph Way, Dr. Edwin Eichlin, Sr.\*

\* A name that is repeated indicates that such an individual served for more than one term.

At this writing the congregation is busy making arrangements for the celebration of its two hundredth anniversary. The tentative dates now set for this event are from May 12 (Whitsunday) to May 19 (Festival of the Holy Trinity). The

Executive Committee arranging for the celebration consists of: Asher J. Odenwelder, Jr., Chairman; Stewart Ackerman, Oscar F. Bowers, Charles F. Stecker, Henry C. Miles, John E. Halbing, George H. Roberts, Jr., Edwin E. Eichlin, William E. Ealer, Milton E. Sandt, Raymond Carty, William H. Heyl.

The members of the General Committee will serve on the following specific committees:

*Publicity*

Rev. Wm. F. Pfeifer, Jr.	Maynard Kressman
Jane E. Seibel	LeRoy J. Yeager

*Publishing*

Oliver T. Case	Alice Fernicle
Esther Hively	Nellie Souders
Wm. Kocher	Sue Konn
Edith Kuebler	Mrs. Walter Kellow
Mrs. Norman Mooney	Edgar A. Markley
Svea Nord	Wm. W. Ricker
Mrs. Ethel Roudenbush	J. Edgar Shoffner
Weltha Slack	R. Roland Shreib
Stella Smith	Paul E. Sandt
Lela Streepy	Ralph Way
Catherin Stryker	A. Sweeden Worsley
Mrs. Rose Smith	Minnie Zuck
Sally Uhler	

*Sunday School*

Wm. S. Stoneback	Francis G. Haupt
Miss Anna Searfoss	Mrs. Jacob Eilenberger
George L. Transue	Wm. Eckert
Harvey G. Walter	Norman E. Rehrig
Howard P. Wierbach	Frank O. Moser
Peter Mann	Mame McHale
Walter A. Krantz	James Henthorn
Paul Horn	Mrs. David Morris

*Missionary*

Mrs. F. K. Fretz	Miss Mary Illick
Sister Edith Stagg	Mrs. Edgar Ewadinger
Mrs. Anna Miller	Mrs. Porter Shimer
Mrs. Louis Odenwelder	Mrs. Weston Kilpatrick
Mrs. Sarah Richards	

*Music*

Henry F. Eichlin	W. Henry Michler
Esther Yerger	Louis Odenwelder
Mrs. John Cole	John Kolesser
James E. Swindells	

*Legal Research*

Hon. Francis E. Walter	Harry A. Hillyer
Hon Floyd B. McAlee	Carleton Woodring

*Pageant*

Mrs. Herman Heyl	Willard Odenwelder
Rev. Wm. F. Pfeifer, Jr.	Charles Rute
Mrs. Edwin Eichlin	Herbert E. Sandt
Mrs. Thomas Brown	Mrs. George L. Transue
Mrs. R. E. Alff	Grace Daub
Mrs. Rodney Wilhelm	Frank Buss
Wm. Streepy, Jr.	Dr. Louis Burkley
Mrs. Edward B. Shimer	Wm. Daub, 2nd
Mrs. Paul Ackerman	Mildred Clark
Mrs. Ralph Johnson	Mrs. Wm. Frey
Frank J. Lerch	Herman E. Heyl
Wm. J. Lowe	Svea Nord
Mrs. Harry Lee, Jr.	

*Com. on Display of Historic Records*

Mrs. Theodore Daub	Joseph G. Woodring
Fred L. Keller	Edwin B. Stirk
Wm. D. Nicholas	Herbert Albright
Fred L. Way	Clemens Hill

*Finance*

Clarence Koplin	Burt Ricker
Harris Heck	John I. Keiper
George Kilpatrick	Frank Smith, Jr.
John F. Kirkpatrick	Harry W. Lee, Sr.
Fred N. Lerch	Mary C. Butz

At the first meeting of the Executive Committee Dr. Barbara Fretz was appointed historian and requested to write a history of the congregation covering the two hundred years of its work in this locality.

Our task is finished. We have looked at the record. Future historians may uncover much that is hidden to us today. If this narrative taken only from official records shall prove an inspiration to future historians to supplement what has been written this labor of love on behalf of St. John's shall not have been in vain. I want to finish this chapter by quoting an article written by my father, Reverend Franklin K. Fretz, and published twenty-five years ago on occasion of the celebration of the one hundred seventy-fifth anniversary of the congregation. In this Historical Sketch of St. John's Lutheran Church he closed with the following chapter entitled "Our Present and the Future."

"Briefly have we sketched the history of the past. It is secure. The great fathers who have builded their lives into this structure of God have kept the faith. "The one strength, the sling of David, which the Lutheran Church possesses, is her faith, her conviction, her testimony."—Schmauk. During all these years, St. John's has been a conservative congregation. Little liable to mere impulse, her communicants have lived a life hid with Christ in God, not appearing in many of the sensational episodes of so-called Christian work, but really doing the work of the Lord out of the clear depths of a conscientious Christian character. Nor has this congregation failed to leave its influence upon the community. Six years before Brainerd came, her ministers regularly preached the Word and administered the Sacraments. Great leaders in Church and State have received the inspiration for their life work from her ministers. A large number of those who fought in the armies of the Revolution were com-





DR. BARBARA FRETZ KEMPTON



municants at her altar. George Taylor, a signer of the Declaration of Independence, was a member of the congregation and was laid away with the last rites of the Lutheran Liturgy, in the consecrated acre of God that surrounds this church. In the official records of the Congregation is this statement written by the hand of Pastor Frederick Ernst, "Died, February 23, 1871, George Taylor (Formerly a member of Congress)."

"We have no means of knowing accurately how many have gone forth from Church and Sunday School to enter the ranks of the Holy Ministry. One was a missionary in far off India. I refer to the Rev. E. Unangst, D. D., at one time the Senior Missionary of the General Synod among the Telegus. A number have entered the Ministry and have served the church in the home land. I refer to the Rev. Mathias H. Richards, D. D., some time Professor of English in Muhlenberg College; Rev. Theodore L. Seip, D. D., for many years President of Muhlenberg College; Rev. Edward T. Horn, D. D., LL.D., who served as President of the Ministerium of Pennsylvania and was Professor of Ethics in the Theological Seminary of Mount Airy at the time of his death. "All these died in the faith." The sons of the Congregation serving the Church at the present time are the Rev. George W. Sandt, D. D., Editor of "The Lutheran;" Rev. Arthur T. Michler, Pastor of the Church of the Incarnation, Philadelphia, Pennsylvania, and the Rev. Charles A. Dennig, Pastor of the Lutheran Church at Tarentum, Pennsylvania.

"St. John's has kept the faith. She has been true to the Gospel of the Lord Jesus Christ as expressed in the faith of the Confession of Augsburg. During these one hundred and seventy-five years, save

when, occasionally, a minister of the Word was not found in the earlier years, and an occasional imposter came along, she was true to the Historic Confessions describing the standards of the faith. The Congregation has been consistently Lutheran and Churchly in all its worship and customs. Throughout its history it has used the liturgies in vogue, and adopted by the Church. It has adhered to the practice of catechetical instruction by its Pastors from the days of Muhlenberg to the present. The result is that the Lutheran Church in Easton and vicinity has maintained her hold upon her members and their descendants.

“We have true pride in the record of one hundred and seventy-five years, and every year is eloquent in the faith and virtues of the men and women in this fellowship who have offered prayer and praise and service; whose lives were redolent of the beauty and grace adorning the doctrine of our Lord and Saviour Jesus Christ. But, greater than all, this communion has not been unmindful of the Great Commission. From this church have gone out a number of daughter churches, in which she still has a loving interest. Whilst her own strength is unabated, there have gone out from her altar many members who formed Christ Church, with a present membership of six hundred and thirty-nine, and a Sunday School of three hundred and forty-one scholars and forty-five officers and teachers. Zion's German Church with five hundred and forty-nine members and three hundred and twenty Sunday School scholars and thirty officers and teachers. St. Luke's Church with four hundred and sixty-one members and a Sunday School with three hundred and seventy-five scholars and twenty-seven officers and teachers.



The Church of the Good Shepherd with two hundred and fifty members and a Sunday School of two hundred scholars and twenty-two officers and teachers. Besides being in reality the mother of these congregations, she transferred her children at times to St. Paul's Church, South Side, to St. John's and Grace Churches, Phillipsburg, New Jersey; to St. Paul's, Easton, and St. Peter's on College Hill.

"Through these portals for eighty-three years and for seventy-two years previous has poured the tide of human nature, purified by the divine love; entering in youth with their earliest impression from the sight of their fathers and mothers bowing down before God, giving thanks unto Him; partaking of the Holy Sacrament of His body and blood, they took their places, served their day and left it in old age to die in undisturbed peace. And, we today, stand in the splendid succession, recipients of a magnificent heritage, not only of this house hallowed by their devotions, but by the Faith once delivered to the Saints and kept as sacred fire whose flame can never die.

"St. John's exercised an influence on the life of the community outside of the narrow confines of the Congregation. On August 31, 1832, a meeting was held to open a subscription in aid of funds to purchase a permanent location for Lafayette College, so that the classes could be regularly opened at the beginning of the winter session. The institution had sixty-four students and occupied a building on Canal Street, not far from the Lehigh Bridge. The Rev. Mr. Junkin delivered an address on education on this occasion. He was President of the College. The remaining members of the faculty at this time were Charles F.

McCay, Professor of Mathematics and Philosophy; Dr. B. Gross, Mineralogy and Chemistry, and J. S. Coon, Languages.

"Exercises commemorating the anniversaries of our National Independence were for many years held in our church and many noted orators spoke on these occasions. On July 4, 1835, a noted assemblage of Clergymen, Physicians, Lawyers and surviving soldiers of the Revolution assembled in the Church and the address was delivered by James M. Porter, Esquire. In April, 1841, upon the death of President Wm. Henry Harrison, special memorial services were held in the Church attended by the military and other civic organizations. On July 2, 1845, memorial services were held on the death of Andrew Jackson. Professor Washington McCartney delivered the eulogy and President George Junkin, of Lafayette College, pronounced the benediction.

"What of the future? Yesterday is chiefly valuable because it is the mother of today. Experience is a lamp by which future steps are guided. The past pledges us for future and harder service. This church has been a veritable Mount of Transfiguration in this community. Here Moses came as a law-giver, subduing the passions of men by "Thus saith the Lord." Here Elias the Prophet came and counselled men of God. Here the robber found paradise; the Publican a friend, and the pure-hearted Nathaniel, the Son of God. Here the Magdalen's heart was touched into purity and her sisters baptized into service. From her pulpit one shepherd after another imparted that wisdom which is better than rubies; to its baptismal font, mothers came pressing their precious babes to their

bossoms and invoking the blessing of God as their children were "buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so they should walk in newness of life." At this table of Communion, penitent ones felt the breath of Heaven as they partook of His body and His blood in the Holy Sacrament.

"A Church with such a history always has an age-long peril; the substitution of formalism for faith. Not that superstitious process, technically so called, but rather that the old ways of doing things, however simple they are, or have been, become of themselves stereotyped so that a man always does what his father did before him, not because he finds in doing that what his father found, but because it is seemly that a highly respected family practice shall not be discontinued. When our very church organizations cease in their work of helpful ministration to men, we have no right to cling to them against the demands of higher good. The Church of Christ as an organized institution has her excuse for being so long as she preaches the Word and administers to the needs of men. Many churches have adopted new philosophies of betterment, and devised new codes of ethics, only to sail away, mistaking isles of mist for mighty continents and fog banks for solid land. But the old Church of the Reformation stands on the impregnable rock of Holy Scripture, nay upon Christ, the everlasting mountain itself. The winds and waves of popular superstition may dash against her but she shall not be moved.

"To do our work properly in the future we propose that a large Endowment Fund shall be raised, the income of which shall be spent in such

a manner as to make this a strong centre of influence after the members of affluence have departed and are no longer with us. We are facing new conditions from year to year. The encroachments of business on one hand and a foreign population on the other are fast changing the character of the immediate neighborhood of the church which has remained the same from Revolutionary times until a few years ago. These changes are increasing with each passing year. It has been proven that it is a mistake for the great church in the centre of our American cities to move out. Not even the most energetic mission influences can reclaim that ground when it is once lost. Experience, too, has shown us that the large church cannot maintain her hold as the centre of influence if she uses only village methods. The new and stern conditions demand more than the usual Sunday services and the mid-week Vespers. The church must carry on the great work of education. She must have schools and a large plant for social service to meet the changing needs of the community. From this centre must come many activities which shall touch the lives of the people every day in the week. These activities require the services of many workers trained and skilled in social and religious work. As the population changes and the needs of the community become more diversified the need of the church to do this work becomes greater and clarifies itself, and it often happens that the old-time givers grow fewer while the budget constantly increases.

“So experience has taught us that in these difficult and strategic positions to hold neighborhoods for Christ and His church requires more money than can be expected from a single generation. The



statesmanship of the Christian Church has discovered what the statesmanship of the Christian College discovered some time ago—that such an institution cannot do its work and depend solely for its support upon the people to whom it ministers. As yet we only view the problem from afar, but it is creeping closer and closer every year; and it is the part of a wise congregation as well as any wise man, to make provision for the future. And so we have been quietly talking and dreaming and praying about this matter during the past two years. We hope the men of our Church will soon become aroused over this matter and make definite provision for the future. We feel that this Anniversary occasion is the time to bring this matter to the attention, the prayerful attention, of our people. Let us resolve at this time that as the fathers built this, St. John's Church, it is our duty to make it permanent. They walked by faith when they founded this great enterprise, and we, their children, can match their faith by putting it on a foundation which will make it one of the permanent churches of our dear old Evangelical Lutheran Church in America. In the course of the years to come we should raise at least one hundred thousand dollars as a permanent Endowment Fund. We are gratified at the unanimity, the heartiness, nay, in the absolute faith in the project. Our hope in this matter is in the younger generation, for we believe that the spirit of the fathers is as the Bible says, "upon the children to the third and fourth generation," as well as in the older generation, and all the generations. For we believe we are following the leadings of the Spirit in putting our trust in this multitude of royal, devoted hearts, that comprise the present mem-

bership of St. John's. The accumulation of this Endowment Fund is the greatest enterprise of faith that has yet been undertaken, and we shall not fail because our trust is in the people and above all our trust is in God, who "hitherto hath helped us."

"Our present equipment is proof positive of the fact that we are fitted for service. There is no church far and near better equipped for efficient work than ours. It is a centre of service. Physically our church, Sunday school room and parish house with its furnishings meets the needs of the Congregation and community at present. We are reaching little children in the neighborhood whose parents have no interest in our work. We should reach hundreds more than we do. We cannot rest satisfied with doing our work in a small way. We must do things in a large way. Our religion must express itself in our deeds."

# St. John's Sunday School

TO those of us who are familiar with today's Sunday School it does not seem possible that, for nearly 100 years, the Lutheran Congregation at Easton did not have the benefit of this most important auxiliary of the church.

It was not until Thursday evening, July 19, 1832, that a meeting was held in St. John's Church for the purpose of organizing a Sunday School Association. At that first meeting it was decided to draft a Constitution for the proposed association. There were also appointed 12 persons who were to raise subscriptions for membership.

The formal organization was held one week later, at which time the Constitution which had been prepared by a committee composed of Rev. J. P. Hecht and Messrs. Samuel Yohe, and Jacob Gangwere was read and adopted.

At that first meeting the following officers were elected, Rev. J. P. Hecht, President; Mr. H. Hammann, Secretary; and Mr. Samuel Yohe, Treasurer. At that time it was decided that the first session of the new school was to be held on Sunday Morning, August 5, at 8 o'clock. The Reverend J. P. Hecht was appointed Superintendent, with Mr. J. K. Wright and Miss S. D. Mattes as assistants. The board of managers of the new school was to consist of the duly elected officers together with the following appointees; Messrs. H. Bender, J. K. Wright, and S. Hayden

and Misses, Margaret Barnet, Elizabeth Sigman and Rebecca Howell.

Unfortunately we do not have any record of the size of this newly organized school nor do we know exactly where the sessions were held. According to tradition, Sunday School was conducted in the cellar of the Church. The only indication as to the place of meeting was made by the Secretary of the School who frequently records in his minutes that a meeting was held "in the usual place."

The first indication as to the size of the school is in the minutes of the regular meeting held Thursday evening, July 4, 1833. At that time the school had been in existence for less than a year, yet there were 167 boys and 187 girls enrolled. The teaching staff consisted of 23 male and the same number of female instructors.

An indication of the seriousness of purpose of these Sunday School pioneers may be had from the fact that one of their regular meetings was held on the 4th of July. Imagine, if you can, the possibility of holding a Sunday School meeting on that day in these years.

These early Sunday School meetings were lacking in many of the conveniences which we of today take as a matter of course. For instance, at the July meeting in 1839, the Board of Managers was instructed to procure a table, bucket, and a cup for drinking water. At another time the School was in need of a lantern which was later provided as a gift from a member of the congregation.

Evidently in those days membership in the Sunday School was something which was highly prized and seriously considered. Membership could only be obtained by having the applicant



approved by the Board of Managers and upon the agreement to pay annual dues of 50c.

The matter of discipline was an important matter then as it is now. However, in those days it would appear that it was disposed of in a summary manner. For in the minutes of January, 1834, we read that,

"Resolved that every scholar that will not obey his or her Teacher be brought up before the Officers of the School and reprimanded and that the Teacher of his or her class be requested to call on the Parents or Guardian of said child and if they do not obey after that they are to be dismissed from the School."

A singular characteristic of this early organization was the fact that semi-annual elections of officers and board of managers was held. The personnel of the Board of Managers showed a rapid turnover while the Officers held office quite consistently.

The Rev. John P. Hecht served as President of the Association from its organization until October 6, 1836, and as School Superintendent until April 5, 1842.

Although the Pastor was the official School Superintendent yet it appears that the routine matters of the operation of the School was the responsibility of the Assistant Superintendent, Mr. Henry Bender, who served in that capacity from the beginning of the School until he resigned in December 1842, at which time his place was taken by Mr. Henry Hammann.

It would appear that these good Christian leaders were fully cognizant of the frailties of human flesh by an entry which appears in the minutes of April 4, 1833, less than one year after organiza-

tion, at which time a committee was appointed to examine the accounts of the Treasurer.

In August of 1838, a German section of the Sunday School was established and we learn that by the following October there were 40 scholars and 6 teachers registered in this department.

An important function of the School was the library service which it provided for its members. In 1839 we learn that the library contained 392 volumes in English and 20 volumes in German, together with 689 English School Books and 40 German School Books. On several occasions the Board of Managers was called upon to purchase primers and spelling books. From this information we may conclude that elementary reading and spelling were taught in this school in addition to the regular scripture study. Throughout the entire early record of the School we find copious references to the number of verses of the Bible which had been committed to memory by the scholars and repeated in their various classes. For instance, we find that on October 2, 1839, it was calculated that 417,724 verses had been recited by the children since the organization of the school.

There are no records available from 1840 to 1858, with the exception of Dr. Richards' sermon preached in 1851, in which he refers to the fine condition of the Sunday School and presents some statistics.

At a meeting of the Teachers of the Sunday School on the 12th of December 1858, held in the Sunday School room (Rev. B. Sadtler presiding) it was decided to give a copy of "Youth's Penny Gazette" every two weeks for one year to each pupil instead of giving presents of a perishable character, such as cakes, candies, and oranges,

and that ten premiums should be purchased, the highest premium to be given to the scholar who recited the greatest number of verses in one year, the next highest to the second best, and so on down. Since so much dissatisfaction arose it was decided to get a contribution to defray the expenses for cakes, candies, and oranges and subscribe for 300 copies of a "Youth's Sunday School Gazette."

The officers elected in January 1859 were the following:

Supt. ....	H. Hamman
Male Ass. Supt. ....	S. Garis
Female Ass. Supt. ....	E. Fleming
Treas. ....	J. Hay
Sec. ....	J. W. Weaver
Librarians ....	J. Hay and J. W. Weaver

At a meeting on Monday evening, April 12, 1859---a motion---Resolved:

"That all old books or papers remaining over from time to time and not in use by our school, be given to Mr. Peter Walter for use in Williams Township.

On Tuesday evening, August 9, 1859, Mr. Jacob Hay's resignation as Treasurer was accepted and Mr. Owen Hagenbuch was elected to fill the vacancy. Mr. Weaver, Secretary, resigned and Mr. I. A. Dinkey was elected to fill his place. A Bible Class for larger boys to enable them to become teachers was established under the guidance of Mr. Miller, Mr. Hagenbuch, and Mr. Weaver.

On October 4, 1859, a committee was appointed to ascertain the cost of heating the Infant School room and to confer with the Church Council in regard to the same. The Committee appointed Mr. William Nagle and Philip Reichard.

On December 7, 1859, the following ladies appointed to canvass the different wards for the purpose of collecting money and contributions for the Christmas Festival were:

*Lehigh Ward*

Louisa Kimball  
Ellen Riegle  
Sarah Kutz

*Bushkill Ward*

Miss Slough  
Sarah Werkheiser  
Emma Kutz

*West Ward*

Miss Eichman  
Catherine Polk  
Sally Barnett

*South Easton*

E. Dinkey

On December 18, 1859, a committee of five of the ladies, one from each ward, was appointed to purchase the candies, fruits, etc. The committee consisted of Catherine Polk, Louisa Kimball, E. Fleming, H. Herman and Mr. Sandt.

Wednesday, January 4, 1860, the election of officers resulted as follows:

Supt. ....	H. Hamman
Asst. Male Supt. ....	S. Garis
Asst. Female Supt. ....	E. Fleming
Sect. ....	I. A. Dinkey
Treas. ....	O. Hagenbuch
Librarians .....	P. Slough, W. Hamman, I. A. Dinkey

Thursday, April 5, 1860, the Supt. H. Hamman remarked that the order of exercises in the opening and closing the school, ought to be according to the form in the Catechism, which is, all should repeat the Creed, Lord's Prayer, and Ten Commandments.

Sunday, July 22, 1860, it was resolved that hereafter the Sunday School use the New Hymn Book gotten up by the Synod of Pennsylvania entitled the "Lutheran Sunday School Hymn Book" in place of the Union Hymn Book.



On Thursday, August 9, 1860, a picnic was held on the grounds of the Farmers and Mechanics Institute. Five omnibuses costing \$40 were hired from Mr. Correll to convey the infant scholars and parents to and from the grounds. Pomp's Cornet Band furnished the music which enlivened those present and filled their hearts with joy and gladness.

On Wednesday, October 3, 1860, the following resolutions were made by the pastor:

(1) Teachers should regard it their duty to secure orderly behaviour and close attention from their classes.

(2) Teachers should report name of offender to the Supt. whose duty it shall then be, to read out such name at close of exercises.

(3) After the third offence, the guilty scholar shall be publically reprimanded by the Pastor or Supt. and then at the next monthly meeting of the Teachers, it shall be decided whether such a scholar shall not be expelled from the school as hopelessly refractory and disobedient.

On Wednesday, December 5, 1860, it was decided to dispense with the Christmas Festival, as far as the cakes and candies are concerned, and to give to the scholars, as a Christmas present, one year's subscription to the Sunday School paper.

Sunday, December 15, 1860, a subscription was raised and an enlarged and engraved book, "The Life of Luther" was sent to Rev. B. Sadtler privately on Christmas morning, December 25, 1860.

Wednesday, January 2, 1861, a balance of \$3.33 of the Picnic Fund and collection was taken to purchase a clock for the use of the Sunday School. The final cost of the clock was \$5.

On Sunday, October 13, 1861, the Twenty-

ninth Anniversary of the Sunday school was celebrated in the church. The children occupied the galleries while below the church was filled. Rev. Mr. Sadtler preached the sermon. A report of the membership made by the pastor showed:

66	teachers
330	scholars
5	teachers in infant school
156	scholars in infant school
17	teachers in German School
125	scholars in German School
	making a total of
88	teachers
611	scholars

November 5, 1862---A committee of five was appointed to enlarge the Library. This Committee consisted of Rev. Mr. Smucker, Sam Garis, O. Hagenbuch, John Weilan, and I. A. Dinkey.

Wednesday, December 31, 1862---A Bible Class was formed, but no scholars under 14 years of age were to be admitted.

Wednesday, May 6, 1863---Robert Horn was elected Asst. Supt. of the Sunday School to fill the vacancy caused by the election of Mr. Sam Garis as Supt. of the Bible Class Department. Collection of the Bible Class was to be used for buying books for that department.

It is worthy to note from these minutes of the school, that the offerings and attendance of the school kept up during the trying days of the Civil War and that the war apparently did not affect the ordinary work of the school. In the latter part of 1863 the school decided to take up offerings for missions regularly and this special offering was to be taken once a month. In September an offering was taken to support a student for the



THE MAIN SUNDAY SCHOOL ROOM



LADIES ORGANIZATION ROOM





ministry. In 1868 the school decided to send two hundred dollars annually for the support of a student for the ministry at some Lutheran college.

The date of holding the anniversary of the school was changed from May to the first Sunday in October in 1869. This became the accepted date from that time to the present.

In July 1869 a Sunday School choir was formed to "inspire confidence in the body of the school. This choir is to meet once each week and select and practice hymns."

It was thought best to include these details of the work of the school in the sixties. After that the records are lost and no such details are available. Evidently someone who acted as Secretary of the school did not think it necessary to put the minutes in a place for safe keeping. The next book we found was one called a "Superintendent's Record of St. John's Lutheran Sunday School of Easton, Pa." This includes fragmentary reports and notations such as the attendance records of each Department for every Sunday in the year and remarks about the weather. This record was started August 14, 1887, at which time the classes of Henry Bauman, Mrs. M. Baldwin, and Clara Sandt had the largest offerings; the Superintendent offered prayer and the notation about the weather is that it was a clear and very pleasant day. On December 4, 1887 the classes having the largest offerings were those of Henry Bauman and Lizzie Lemaire and a special collection on that day for the new Sunday School Room amounted to \$44.41. Miss Mame Kahler's class recited one hundred seventy-four verses of Scripture and the class of Jennie Weidknecht, one hundred thirty-seven verses. A special collection for a year from

August 14, 1887 to August 5, 1888, to be applied to the new Sunday School building amounted to \$356.84. On July 1, 1888, Charles Pohl took up the task of pumping the organ. Classes with the largest contributions during the month of August were taught by Wm. G. Heller, Mrs. Bessie Geissinger, Mrs. M. Baldwin, B. F. Lynn, Mary Kolb, Mary Illick, Henry Bauman, and Hannah Laros. On September 30, 1888, permission was given by the vestry for school to meet in the balcony for anniversary practice. The gallery was also used for Christmas practice this same year.

There is a notation on Sunday, February 24, 1889, that this was the last meeting in the old Sunday School building. The day was clear and very cool and the temperature was zero. The total number of teachers and scholars present was 329, and the collection was \$8.12.

The record of March 3, 1889 states,

"This morning we moved into and occupied our new Sunday School room. All were delighted and agreeable surprised with the splendid equipment and furnishings of our new quarters. In the afternoon we held a short service. Dr. Bernheim and Rev. Anspach were present and made short addresses and the attendance was quite good."

The statement concerning the weather was "It rained all day." There were four hundred forty-six present at the morning service when the school marched in and the offerings amounted to \$141.64. Mr. Henry Bauman's class which was noted for its large offerings during many years of his teaching in our school amounted to \$26.00. The classes next in order were those of Anna Hammann and Mrs. Baldwin and were \$2.92 and

\$3.30 respectively. On the Sunday following the first occupation of the building the weather was fair and cold and the attendance was 456.

This new room was dedicated June 2, 1889. The day was clear and pleasant, and the dedication took place at 3.30 P. M., the Rev. Benjamin Sadtler being present. This record of attendance, collection and weather reports follows uniformly describing the special features of the service from time to time. For four or five years special collections were taken four or five times a year, not including those at Christmas and Easter. Careful research did not reveal the purpose for which these offerings were used. The average for a year was about twenty dollars for each Sunday. The attendance on fair Sundays hovered around the four hundred mark for a number of years. In 1893 Easter fell on March 26th. The day was clear and pleasant. The classes with the largest contributions for the day were those taught by Weston Kilpatrick, Sabina Hammann, and Maria J. Serfass. The attendance was only 379 and the day's collection \$9.32.

On April 9, 1893, the Rev. Dr. David H. Geissinger made his farewell address to the school. The records of the Sundays following give us a bit of history not found in the minutes of the congregation by stating the names of the ministers who preached after Dr. Geisinger's removal to Pittsburgh.

All seem to have made short addresses to the school. Among those mentioned are Revs. N. E. Miller, Frank C. Oberly, A. B. Markley, Hiram Peters, C. F. Steck, Ernest R. Cassidy, G. A. Biederman, John C. Horine, M. C. Horine of Reading, Pa. and on July 2, Rev. J. E. Whiteker

of Buffalo, N. Y. On August 6th there is a statement of an address delivered to the school by Rev. J. E. Whitaker, Pastor elect. The smallest attendance during this period of the school's history was on Sunday morning, August 20, when the weather was showery with eighty eight scholars present. On September 3, 1893, "a fair cool day, Rev. J. E. Whiteker assumed the pastorate of the congregation. The school used the regular opening service after which it sang "Happy Greetings to you." The new Pastor was formally welcomed by the Superintendent, after which he made a short address to the school in which he expressed the desire to become acquainted with every scholar and teacher of the school as well as with all the members of the Church.

The attendance at this service was three hundred forty-four. During this period classes in full attendance and with large offerings were taught by Emma Ludwig, Mellie Heck, Weston Kilpatrick, Henry Bauman, W. O. Hagenbuch, Lizzie Lemaire, and Wm. S. Stoneback.

On February 4th, 1894, the Pastor acquainted the school with the Lenten pyramids and spoke of the use of the offerings for the work of Church Extension. The pyramids were distributed to all the members of the school and reference was made to them each Sunday, with the result that the first offering for Church Extension taken at Easter amounted to \$114.55. On June 14, 1894, the teachers of the school presented a picture of Owen Hagenbuch a former Superintendent of the school who had resigned one year ago. The Pastor made a short address referring to the twenty-one years of service Mr. Hagenbuch had given to the school as Superintendent. It seems to have been the cus-



tom of holding Memorial Services for members of the school who passed on. Such services were held on July 1, 1894, in memory of Fred Hill a scholar in the class of Mr. Kuhn, and on July 8 a similar service was held in memory of Carrie Oberly, a member of the Junior Bible Class of which Miss Maria Serfass was teacher. The sixty-second anniversary of the school was celebrated on Sunday Evening, October 7, at 6.30 o'clock. For many years it was necessary for members of the different classes to recite Scripture verses, which may account for the fact that pastors feel that older people are better acquainted with the content of Scripture than men and women of our day. The class of Miss Martha Richards is often mentioned as having recited anywhere from 108 to two hundred or more verses each Sunday. On June 6, 1895, the class of Miss Grace E. Daub recited 270 verses. The total verses recited since the record was kept amounted to 207,585 on this date. On January 13, 1895, an innovation was introduced in the school when attention was called to all classes in full attendance. This practice has been carried on ever since. A notation in the record calls attention to the Easter Service of April 14, 1895.

"The Easter celebration this evening was a great success. The singing was excellent and the order maintained by the school during the exercises was excellent. The contributions for the day amounted to \$112.80. The largest amount of offerings were contributed by the following classes beginning with the highest, Henry Bauman, Mrs. Alice Ohl, Miss Nettie Sandt, Mrs. Sabina Hammann, Miss Mellie Heck. The decorations were fine, having been arranged by the following Committee: George W. Heck, Floyd Stecker, Theodore E. Daub, Harry Pohl, Edith Albright, Daisy Dietrich, Anna Hively, Grace E. Daub, Bessie

Weaver. There were three hundred eighty-one present at the morning session of the school."

August 25, 1895, was the last Sunday of the pastorate of Rev. J. E. Whiteker. The school sang "Happy Greetings" and Rev. Whiteker delivered a short address which was well received. There were two hundred ninety-three present and the collection amounted to \$5.85. Here again we have a record of the men who preached not found in any other place. A number of those who preached were considered candidates for the pulpit. We find the names of Rev. J. H. Umbenhen of Pottsville, Pa.; Dr. Abraham Markley of Kutztown; O. P. Smith D. D. of Pottstown; C. J. Hirzel of Philadelphia. Sunday, October 6th, 1895 bears a notation that Rev. Dr. Belfour, of Pittsburgh, a former pastor of the Church addressed the school and preached at the Morning Service. Dr. Belfour visited Easton on his way to a meeting of the General Council in Philadelphia. On October 13, Rev. David H. Geisinger of the First Church, Pittsburgh, addressed the school, as well as the Rev. Dr. Ferderick A. Kaehlerof, Buffalo, New York. These pastors were in attendance upon the Convention of the General Council at Philadelphia.

The minutes of the school are fairly comprehensive beginning with 1896 when C. L. D. Konn was secretary. At the annual meeting of October of that year the following were elected as officers of the school: Superintendent, Charles D. Stecker; Asst. Supt., Reuben Trach; Secretary, Clarence L. D. Konn; Asst. Secretary, Royal Lerch; Treasurer, C. Fleming Sandt; Librarian, Wm. S. Stoneback; Assistants, Henry Bauman, Charles Dennig; Superintendent of Primary Department, Miss Mary

Smith. The School contributed to various missions and to the work of beneficiary education which is another term for educating young men for the ministry. Twenty dollars was given to the Chicago Mission, five dollars to the East Bangor mission; five dollars to the Scranton mission, and fifty dollars towards aiding young men in studying for the ministry.

At this time the annual picnics were usually held at Laury's Island, and according to the financial reports rendered by the picnic committees, must have been a financial success. The school was continually appropriating money to missions that were in contemplation by the Home Mission Board of the General Council. In 1927 a contribution of fifty dollars was given to a mission about to be established in Dallas, Oregon.

About the end of 1897, there was considerable agitation for a new musical instrument for the use of the Sunday School. The pipe organ that was used was no longer desirable, and it seemed no one cared to pump it for the price that had been paid for some years, namely, six dollars annually.

No names are attached to the report of the committee which reported that a piano seemed to be the instrument needed for the music of the school. It had taken into consideration many makes of pianos and had come to the decision that a grand piano was needed for the large auditorium. It was figured that with the amount of money on hand for a different purpose of the school and subscriptions promised for such an instrument and with an amount pledged by the Luther League only three hundred dollars in cash would be needed to purchase a suitable instrument. It was also recommended by the committee that the piano

should be bought on cash terms and that the committee should at once inquire where the necessary three hundred dollars could be raised at the lowest rates of interest possible. Other funds held by the school for specific purposes, among which was a fund for purchasing hymnals, would be transferred to the piano fund without interest. Nothing more is said about this matter in future reports, but the presumption is that the piano was immediately purchased as authorized for several months later the sum of twenty-five dollars was authorized to be paid upon the note.

The picnic committee showed a deficit both in 1899 and in 1900. A special committee was appointed to ascertain where the losses occurred. A long discussion arose at a meeting in May, 1901 when the place for holding a picnic was to be decided. Menlo Park was highly recommended by a committee which reported back that the two dates selected could not be obtained. After lengthy discussions Laury's Island was again selected and a deficit of \$40.22, somewhat smaller than the two previous years, was paid by the school. The picnic was again held at the same place in the following year and the Easton Band was engaged to give a concert in the afternoon. No report is contained concerning this picnic and no bills were drawn. Evidently the committee made up any deficit that may have been incurred. The Treasurer's report contains no balance that was handed in. On January 8, 1903, a motion was made to present the Sunday School organ, which was no longer used, to the Church of the Good Shepherd. It was learned that it could be put into good condition for seventy-five dollars. This was ordered to be done at the expense of the



school. A later motion was made thanking Mr. Wm. J. Daub and son for transporting and putting the organ into position at the Church of the Good Shepherd.

In 1904 the unanimous decision of the school was to hold the annual picnic at Bellwood Park, N. J. This custom was followed by the school until the beginning of the World War when the park was no longer used for picnic purposes.

A special meeting was called on Sunday Morning, April 21, 1912, for the purpose of appointing a committee to arrange for the proper reception of the new pastor, Dr. Fretz. The Superintendent was authorized to appoint such a committee to arrange for a reception by the school on the first Sunday in May. This reception was to be along lines similar to the ones conducted for previous pastors. The names of the members of this committee are not found in the minutes and no further reference to the reception which was held on Sunday Morning May 5.

On June 14, 1914, Mr. Charles D. Stecker, superintendent, resigned his office at the expiration of twenty-one years as Superintendent. He thanked the officers, teachers, and entire school for loyal support which had been given him throughout the years and for the pleasant relations that had always existed between them. At a subsequent meeting it was decided to request Mr. Stecker to continue in his office until a suitable successor could be found and if possible ask him to reconsider this action altogether. On November 4, 1914, he withdrew his resignation and offered to continue as Superintendent as long as his strength permitted.

Mr. Stecker served as Superintendent until July 1, 1923, thus terminating continuous service as Superintendent of the Sunday School for a period of thirty years. In his letter of resignation he said:

"The good and gracious will of our Heavenly Father enabled me to serve you throughout these many years."

A fitting resolution was adopted and presented to Mr. Stecker. A similar resolution was adopted by the teachers and officers of the school upon the resignation of Mr. Reuben Trach as assistant Superintendent on July 11, 1920. Mr. Trach had given more than forty years of continuous and faithful service to the school filling the offices of teacher and administrator and general counselor and guide to more than two generations of young men and women.

It has been the privilege of the present pastor to serve with many who have given these long years of continuous service to the school and it is refreshing to know with what a high regard these real heroes of the faith were held by the Pastor with whom they worked. This note is felt in all the official resolutions passed from time to time by the committees appointed by the school to draft them. The Pastor was a member of each of these committees. A touching letter of resignation was presented by C. Fleming Sandt on February 1, 1927.

"To the officers and teachers of St. John's Lutheran Sunday School:

It is with great reluctance that I hereby tender my resignation as Treasurer of the Sunday School of St. John's Evangelical Lutheran congregation.

I became your treasurer on January 1, 1872, and completed my fifty-fifth year on January 1st of the present year.

I can give no other reason than my failing health for retiring from the duties of the office. My heart and soul, as you all know, have always been in work for the welfare of 'Dear old St. John's, both school and Church,' and I trust St. John's may continue to prosper."

C. Fleming Sandt

A fitting minute on Mr. Sandt's work for the school prepared by Rev. F. K. Fretz, Charles F. Stecker, and Charles D. Stecker was unanimously adopted and published in the "Lutheran" and the Easton papers.

"That the School accepts the resignation with regret and unanimously elects Mr. Sandt to the office of Treasurer Emeritus for life.

That we felicitate Mr. Sandt on seventy-six years of connection with our School as scholar, teacher and treasurer having served as treasurer fifty-five years, a record which is unparalleled in our congregation, if not in the entire United Lutheran Church.

That we record our gratitude to God for His mercy in granting him health and strength for so many years of distinguished service in His Church and Sunday School, and pray that his remaining years may be filled with the joy and satisfaction of work well done."

F. K. Fretz  
Chas. F. Stecker  
Chas. D. Stecker  
Committee

On March 2, 1927, Mrs. Jacob Eilenberger resigned as Superintendent of the Primary Department on account of illness of her mother and on motion of Miss Illick and Miss Ludwig a resolution was adopted expressing the regret of the school that Mrs. Eilenberger could no longer serve. The school assured her of its sympathy for her and of its prayers for her mother's recovery, and expressed its gratitude for the fine manner in

which she had carried on her work for a period of twelve years.

Miss Anna Searfoss and Mrs. Ralph Johnson were elected superintendent and assistant superintendent respectively of the primary department.

On October 10, 1928, the following resolutions were adopted on the death of Mr. Charles D. Stecker.

"Whereas, Almighty God has in His infinite wisdom removed from our midst one of our most beloved, sincerest and earnest workers, Mr. Charles D. Stecker, and

Whereas, his long and intimate connection with St. John's Sunday School, acting in the capacity of its Superintendent over a period of thirty years makes it eminently fitting and proper that we record our deepest appreciation of him; therefore be it

Resolved, That St. John's Sunday School has lost one of its most earnest, faithful, and sincerest members. The Sunday School has lost a real friend, one whose interest in youth was ever present and one in whose friendship each delighted. His life was one of real devotion to the cause of the Master. His passing has left memories to stir us to more devoted service, deeper earnestness and greater enthusiasm in human endeavor and Christian fellowship."

In November 1938, the resignation of Miss Grace E. Daub as superintendent of the Cradle Roll was received. It was received with regret because Miss Daub had efficiently served in this capacity ever since the Cradle Roll was organized at the beginning of the present pastorate twenty-five years before. A letter expressing the thanks of the association was unanimously adopted and forwarded to Miss Daub accepting her resignation with much regret. Mrs. George L. Transue was elected to fill this vacancy. A Teacher Training Class was organized in the fall of 1939 and taught



by Rev. Mr. Pfeifer. This class met weekly from Advent to Lent.

Many have served our school during the past century which a study of the records reveals. On Oct. 30, 1917, Mr. Reuben Kolb, who was a member of the school for three quarters of a century read a retrospect which is preserved among the archives of the church. Mr. Kolb had a keen memory and had many facts in hand concerning the school which are not found in existing records. I quote from his paper:

"Among the early teachers of the school were Sophia Wagner, Mary Everitt, Anna Wilking, Margaret Wilking, Eliza Lerch, Elizabeth Everitt, Sophia Mattes, Ebsena Ludwig, Rebecca Howell, Marie Abel, Mary A. Hammann. The wives of the Pastors and their children took an active part in its work. Rev. Hecht and his four daughters were teachers in the school. The wives of the pastors were without exception interested in its work. Henry Richards Bible Class was an institution of a half century ago. Two of his daughters are now teachers of our school, and his grandchildren are members of the Sunday School and congregation.

"Among the scholars in my class who joined the ranks of teachers later on were Charles D. Stecker, C. Fleming Sandt, Owen Hagenbuch, Jacob Heck, Robert Horn, Samuel Garis, Allen Albright, Clinton Hilliard, Robert Depew, John Hively, C. Albert Sandt, Reuben Trach, Dr. S. S. Apple, John Datesman, William Datesman, Charles Raub, Theodore Hamman, George T. Hamman, Isabella Alshouse, Mary Baldwin, Mary Illick, Alice Reich, Hannah Laros, Mary Smith, Mame Kahler, Mary Horn, Emily Tilton, Lizzie Hilliard, Mary Sandt, Julia Weaver, Charels W. Garis, Kate Correll, Belle Dinkey, Dr. Cyrus Knecht, Anna Dachroth, Emma Ricker."

The school has a noble heritage. It has educated boys and girls for the church and public

service. It carries on today using the latest pedagogical methods, and with trained teachers, endeavors to inculcate spiritual training in the lives of the boys and girls associated with it.

The following officers and teachers are now serving the school:

### *Officers*

Charles F. Stecker, Superintendent  
 Walter A. Krantz, Asst. Superintendent  
 Paul E. Sandt, Asst. Superintendent  
 William L. Ealer, Treasurer  
 William S. Stoneback, Secretary  
 Mrs. Rose R. Smith, Asst. Secretary  
 Henry F. Eichlin, Organist  
 Jack W. Hemstreet, Chorister

### *Bible Classes*

Rev. F. K. Fretz  
 Rev. Wm. F. Pfeifer, Jr.

### *Main School*

Anna M. Allen  
 Josephine Buss  
 Margaret Buss  
 Wm. E. Eckert  
 Myrtle Eckert  
 Mrs. J. Eilenberger  
 Florence Fay  
 Mrs. F. K. Fretz  
 Mrs. Leo Gangwere  
 Allen Harstine  
 Jack Hemstreet  
 Arlene Keller  
 Svea Nord  
 Mrs. Ira Purdy  
 Ira Rutt  
 Eleanor Shoenberger  
 Pearl Seip  
 Virginia Sharp  
 Mrs. J. E. Shoffner  
 Weltha Slack

### *Frances Smith*

Stella M. Smith  
 Sister Edith Stagg  
 Dorothy Streepy  
 Eleanor Streepy  
 Alice Taylor  
 Mrs. Mary West

Mrs. Geo. L. Transue,  
 Supt. Cradle Roll

### *Primary Department*

Miss Anna Searfoss, Supt.  
 Beginners Dept.  
 Mrs. Evelyn Mooney,  
 Supt. Primary Dept.  
 Oscar Trach, Pianist

### *Teachers*

Mrs. David Morris  
 Mrs. Willis Rhoads  
 Mrs. Frank J. Lerch  
 Mrs. Palmer Knickerbocker  
 Mrs. William Frey

## The Benevolent Society

THE Benevolent Society has been in continuous existence for a greater number of years than any other organization, and is, therefore, the oldest of the congregational societies. It was founded April 20, 1833. An experienced pastor once said that "no congregation can lead a healthy life without having a number of poor people in its midst." The more one considers this statement the truer it seems to be. If the springs of local charity once dry up in a congregation it is on its way to becoming hard-hearted and indifferent. St. John's has always been interested in the poor and unfortunate and has systematically contributed to their welfare not only in furnishing money, clothing, food, and fuel, but especially in giving advice and help and in encouraging personal rehabilitation. This work is being done today by the Deaconess, the Pastors, and a number of women who are keeping up the work of this Society and doing what no mere humanitarian organization can do effectively, namely, giving personal, loving, Christian service where it is sorely needed. Because this work is done quietly and without undue publicity many members of the Congregation are unaware of the scope of its influence.

The funds to carry on this work have been placed in the Endowment Fund of the congregation permanently, the interest of which is paid over to the Society annually. This interest in ad-

dition to the annual dues paid by the members forms the working fund of the Society. The amount in the Endowment Treasury allocated to the Benevolent Society consists of \$5,000.00 known as the Peter Miller Fund and \$1,500.00 known as the S. S. Apple Fund. The Apple Fund which was a legacy of \$1,500.00 from the estate of the late Dr. Apple amounted to \$1,425.00 after the Pennsylvania State Tax was deducted. The Society assumed the tax so that the Fund in round numbers is \$1,500.00.

From 1833, the date of the founding of the Society, until January 7, 1846, the time of its re-organization, the work was carried on in a small way. The only funds available were those secured from membership dues and an occasional collection for the poor from the congregation at the Services of Holy Communion. The foundation for larger work was laid during this period. This larger work was suddenly thrust upon the Society by the gift of \$5,000.00 from the Peter Miller Estate. Mr. Peter Miller, member of the congregation and a prosperous merchant and wealthy landowner, announced his intention of leaving five thousand dollars to each of the Benevolent Societies of the German Evangelical Lutheran and the Reformed Congregations of Easton. Our Society was originally known as "The Female Benevolent Society."

Upon receipt of this information from Mr. Miller the Society immediately asked for a charter of incorporation and this was effected on the 10th of September, 1846, as the "Benevolent Society of the Evangelical Lutheran Church of St. John's in Easton." The act of incorporation was ordered by the Court of Common Pleas of Northampton County.



Mr. Miller died March 3, 1847. The will was duly proved on March 12, 1847, before the Register of the County of Northampton and letters Testamentary thereon were granted to Samuel Wilhelm, Phillip H. Mattes, John Hoff, Dr. Silas C. Cook, and J. H. A. Bomberger, the Executors therein named.

A long contest about this will followed. It was heard in the Courts of Northampton County and finally decided by the Supreme Court of Pennsylvania. A large work of one hundred and ninety-one pages concerning this case was published by Henry Perkins, Philadelphia, in 1850. It contains all the arguments of the counsel in the case, together with the opinion of the Supreme Court of Pennsylvania. The decision of the Supreme Court in this case on the subject of trusts for the accumulation of income, to be found in the 10th Pennsylvania State Reports, 326, has now become the settled law of our State on this subject. This celebrated case was argued by Messrs. A. E. Brown of Easton, and John Sergeant of Philadelphia for the Plaintiffs in Error; and by M. Hale Jones and James M. Porter of Easton for the heir-at-law.

The knowledge that the Society was soon to have \$300.00 a year to disburse heartened the members of the former Society so much that a formal re-organization took place January 7, 1846, during the pastorate of Rev. John W. Richards. A large number of new members were added to the rolls. The officers elected at this re-organization meeting were: Mrs. Andora Richards, President; Mrs. Catherine Barnet, Vice-President; Miss Sabina Mattes, Secretary; Mrs. Sarah Nungesser, Treasurer. The following

stewards or visitors were appointed: Northeast Ward, Mrs. Dorothea Tellier and Miss Eliza Lerch; South-east Ward, Mrs. Margaret Wilking and Mrs. Elizabeth Innes; North-west Ward, Miss Cornelia Mattes and Miss Ann Mattes; South-west Ward, Miss S. C. Dinges and Miss Ebredina Ludwig.

The members of the Society at the time of the re-organization as found in a well kept record were: Maria Abel, Mrs. Sarah Arnold, Mrs. J. Bachman, Miss E. Borman, Mrs. C. Barron, Mrs. Anna Mary Bacher, Mrs. Catherine Barnet, Mrs. Catherine Beller, Mrs. Catherine Bixler, Mrs. Susan Burke,, Charles Brotzman, Mrs. George W. Barnet, Mrs. C. Carey, Mrs. Jane Conner, Miss Mary Ann Davis, Mrs. Margaret DeHart, Miss S. C. Dinges, Miss Elizabeth Dunlap, Mrs. C. Depew, Mrs. S. Everhart, Mrs. Elizabeth Everett, Mrs. Ann Fleming, Mrs. Frickhardt, Mrs. Magdalene Garis, Mrs. Elizabeth Gangwehr, Mrs. F. Hamman, Mrs. Mary Hamman, Miss L. Hay, Mrs. Lewis Heller, Mrs. Anna Maria Hoagland, Mrs. Margaret Holt, Mrs. Fredericke Hawk, Miss Elizabeth Horn, Miss Rebecca Howell, Mrs. Hutchinson, Miss Eliza May, Miss Sarah Hayden, Mrs. Ihrie, Mrs. Elizabeth Innes, Margaret Kinsey, Miss Eliza Kimball, Mrs. Maria Kitchen, Mrs. R. Kurtz, Mrs. J. Kutz, Mrs. Sarah Hagle, Mrs. Leah Nicholas, Mrs. Sarah Nungesser, Mrs. J. Nungesser, Mrs. Lavina Otto, Mrs. C. Polk, Mrs. Elizabeth Raitz, Mrs. Andora Richards, Mrs. Susan Ricker, Mrs. Sarah Riddle, Miss Elizabeth Rodenberger, Mrs. Susan Rause, Mrs. S. Saylor, Mrs. G. Saylor, Mrs. Susan Sebring, Mrs. Sabina Seiple, Mrs. Charlotte Shipe, Miss Catharine Leah Smith, Mrs. Susan Shawde, Mrs. D.

Spoanaberg, George W. Straub, Frederick Smith, Mrs. Mary Stem, John G. Shimer, Miss Lucy Slutter, Miss Rosanna Slutteter, Miss Dorothea Tellier, Miss E. Till, Mrs. Titus, Mrs. Trittenbach, Mrs. S. C. Weaver, Miss Sarah Weidknecht, Miss Mary Wildeman, Mrs. Margaret Wilking, Mrs. Mary Wilhelm, Miss Rachel Willits, Mrs. Williams, Miss C. Williams, Charles L. Wampole, and Miss Elizabeth Yates.

Dr. Richards, in his personal diary, notes that ninety-six members were present on April 2, 1846.

In the early records frequent mention is made of donations by Mr. Peter Miller, in amounts ranging from five to fifty dollars. On April 6, 1847, the society donated \$10.00 to the suffering poor in Ireland. The poverty of the Irish owing to the potato famine of that year brought responses from all parts of America and it is heartening to know that this Congregation in Easton, comprised mostly of Germans and their descendants, made a modest contribution to this far off famine in another country.

In 1853, the Treasurer's Report contains amounts paid out to German families. This continues for some years. It is well we do not have any record of names of persons thus assisted, for the Society did its work on the principle enunciated by Jesus, "Let not your left hand know what you right hand doeth." It also throws light on the large migration from Germany to the United States owing to the adoption of the German Constitution in 1848. 215,009 Germans came to the United States in the year 1854. This large migration beginning in 1850 was contemporaneous with the revolutionary troubles in Germany

of 1848. Economic conditions contributed an important share, for there was a failure of crops in many of the German States, and many industries were destroyed in the German cities and villages owing to the introduction of the machine. The local governments in various states of Germany encouraged immigration to America. They naturally migrated to sections of America where many of their friends and ancestors had already gone. This upsetting of families and increase of population led to great changes in our own country and community. Many were unable to adjust themselves to conditions in this new found land and necessarily became objects of charity. It should be a matter of pride that our ancestors met these conditions and ministered to their brethren in the faith in a large and generous way.

According to the terms of Mr. Miller's will the Benevolent Society was charged with the distribution of the interest of the gift. The gift was to be held separately as a continuing trust and three hundred dollars a year was to be paid over to the Society. After the long legal battle finally decided by the Supreme Court of Pennsylvania, the full amount including two years interest was handed over to the Trustees of the Church. This sum amounted to \$5,600.00.

In the official minutes of the Congregation is found this item, dated July 20, 1850:

"To-day a release was made by our Church to the heirs of Peter Miller for the legacy he left to the Benevolent Society of the Church: Viz.: \$5,000.00 and two years interest, viz.: \$600.00. We had to pay the collateral tax out of that viz.: \$250.00, leaving us \$5,350.00."



January 12, 1850:

"The Legislature aske that the corporate powers of our Church be enlarged so that we might receive the principal of \$5,000.00 left by Peter Miller."

April 6, 1850:

"The Finance Committee received the legacy and herewith resolved to pay the debts of the Church as far as necessary and to invest the rest safely for the use of the Benevolent Society and until so done to deposit it in the Easton Bank in the name of the Congregation."

This shows conclusively that the Congregation used this money to pay accumulated bills as soon as it was received. What had been a matter of controversy for years as to "What became of the money belonging to the Benevolent Society?" would have found a ready answer if the official minutes of the Congregation had been consulted. It appears that \$3,000.00 was immediately used for clearing up the outstanding debts of the Congregation and \$2,000.00 was loaned to Mr. G. W. Barnet.

From the minutes of the Church, dated December 11, 1852, comes this item of interest:

"On motion resolved that the committee on accounts confer with the officers of the Benevolent Society of the Congregation, and endeavor to effect such an arrangement with said Society as will give a legal and permanent character to the existing terms in which said Society loaned to the Church Council for the use of the Congregation, the legacy paid to said Society by the executors of the later Peter Miller."

It seems as though some high finance was indulged in by the officers of the Church soon after this gift had come into their possession. Six per cent. was the usual rate of interest and the Church paid this for many years. The trustees were continual borrowers from the banks as well as from

individuals. The Church Council evidently felt that this rate was too high to be paid the Benevolent Society. Consequently, we find this proposal in the official minutes of the Church as of April 30, 1853:

"The following proposition was submitted to the Church Council: The Benevolent Society is annually to receive from the Treasurer of the Congregation the sum of \$120.00 and the said Society to give to the President of the Church Council a receipt for \$180.00 being the balance of the \$300.00. Such an exchange of receipts shall take place annually."

By resolution of the Vestry on January 15, 1855, it was decided that the Secretary notify the Benevolent Society that it present semi-annual statements of its receipts and expenditures to the Vestry.

Some discussion concerning this bequest must have taken place at the meeting of the Vestry when a report was presented as of February 1855, in which a copy of the bill of the General Assembly of the Commonwealth of Pennsylvania passed at the 1850 session concerning the estate of Peter Miller was referred to. It reiterates the statement we have made, namely, that the estate was ordered to pay the principal \$5,000.00 to St. John's and \$5,000.00 to the Reformed Churches of Easton instead of paying the semi-annual interest as the bequest provided.

On November 19, 1855:

"The President of the Vestry was authorized to call on Mr. G. W. Barnet and request him to pay the interest due on the loan from the Benevolent Society  
... "

In January of 1857:

"The officers of the Benevolent Society agreed and requested that the same be recorded on the minute

book of the Church Council, from and after the first day of January, 1857, the yearly interest on the \$5,000.00 due the Benevolent Society by the Church Vestry shall be an hundred and twenty-five dollars per annum or at the rate of  $2\frac{1}{2}\%$  and that the same shall be paid as follows: on the first day of January each year \$75.00, on the first day of July \$50.00, and the payment of this shall be in full consideration for the use of \$5,000.00. This was signed by M. H. Horn, Jr., and Enos Lehr as representing the Church Committee and Sabina Mattes and Sarah Nungesser as representing the Benevolent Society."

On October 14, 1872, the following action was approved by the Church Council:

"Resolved, that hereafter the collection taken at Communion shall be given to the Benevolent Society of the Congregation."

By careful scanning of the annual reports of the Treasurer of the Congregation we find that this was done from time to time, but not sufficiently often to call it a practice of the Congregation. It seems that when the Congregation was in debt the amount given to the Benevolent Society decreased, and when the debts were paid there was some increase in the contribution to the Society. The fact that strikes home rather forcibly is that at no time was this money which had been used by the Congregation treated as a liability by the Treasurer. There are several extended reports of different Treasurers of the Congregation in the course of the years in which all assets and liabilities are listed. It is impossible to find a single item in which this trust of the Benevolent Society was treated as a liability or as a debt for which the Congregation was responsible.

The following are the amounts contributed annually by the Church Treasurer to the Treasurer of the Benevolent Society: in 1876, \$166.74 was

paid; in 1878, \$125.00; in 1879, \$187.01; in 1880, \$189.53; in 1882, \$243.33; in 1884, \$250.00; in 1886 a note gives the information that \$150.00 was to be paid to the Society as interest; this amount was reduced to \$125.00 per annum in 1897 and the rate of interest continued for some years. This is the amount that was paid at the beginning of the present Pastorate. Each year there was discussion about the amount to be paid and questions were asked as to the whereabouts of the original bequest. A careful search of the past minutes of the Congregation and other records would have soon convinced the most skeptical that the Church had used this money just as it had used other bequests made for varying purposes.

There was much discussion of the money owed the Benevolent Society during the pastorate of the Rev. Dr. J. E. Whitteker. A committee was appointed which made an exhaustive research. For some reason or other this committee did not report anything as to what had become of the principal but felt the Church was responsible for the payment of annual amounts in interest. This committee also reported that, from 1857 to 1894 inclusive, the total amount paid by the Church to the Benevolent Society amounted to \$5,193.83. The yearly payments were itemized and varied from \$75.00 to \$300.00 per annum.<sup>1</sup>

This committee also recommended that the agreement made in 1857 by which the Church was to pay \$125.00 per year be recognized in the future. On July 2, 1894 the Society was completely re-organized and was paid \$115.00 by the Church, leaving a balance due them by the Church of \$300.00.



The entire transaction was considered unmoral by the present Pastor and, inasmuch as an Endowment Fund had been established in which all bequests to the Church were to be guarded sacredly and perpetually, Dr. Fretz made the suggestion to the Church Council on January 2, 1918 that it authorize the appropriation of \$300.00 annually from the Easter Offering to be applied towards the payment of dues for 25 shares in the West Ward Building Association. Upon maturity of these shares the proceeds, amounting to \$5,000.00, were to be placed in the Endowment Fund of the Congregation, to be known as the Peter Miller bequest, and the interest accruing from the same should be paid in full to the Treasurer of the Benevolent Society annually. The Church Council heartily agreed to this proposition and the Congregation in its annual meeting in January of the same year adopted the suggestion unanimously.

These shares matured in 1930 and the \$5,000.00 was placed in the Endowment Fund and the Benevolent Society now receives its full interest annually.

Thus a debt of honor was paid. Future gifts to the Benevolent Society will no doubt be made in years to come. The donors will now have the satisfaction of knowing that whatever bequests may be made will be safely and sacredly guarded.

This organization should have the loyal support of a far greater number of persons than it now has. Our interest in the poor should not be delegated to others. Neither the Pastors, the Deaconess, nor a few women in the congregation can do what a far larger group should feel its God-given duty, namely, to assist in the personal rehabilitation of

lives, who, footsore and weary, have, in a manner, lost their way.

The present officers of the Benevolent Society as of January 1, 1940 are:

President, Sister Edith Stagg.

Vice-President, Mrs. F. K. Fretz.

Secretary, Miss Mary Illick.

Treasurer, Mrs. Oscar F. Bowers.

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# The Richards' Sermon

SERMON ON PSALM 48:12, 13; "The Walk About Zion." In reference to St. John's Evangelical Lutheran Church, Easton, Pa.

Preached at the close of his ministry, March 9th, A. D. 1851, by the Pastor, Rev. John W. Richards.

Published by the Ev. Lutheran S. School of St. John's Church, Easton, Pa. Printed by W. H. Hutter, 1851.

## THIS SKETCH

Aspires to no lofty pretentions. It was prepared amid many engagements and without time for revision, and was delivered by request as the last, (though not farewell) sermon of the pastor. Such as it is, it is respectfully dedicated to the members and friends of St. John's Evangelical Lutheran Church, of Easton, Pa.

When his spirit shall have passed away from the chequered scenes of life, and the turf shall be green o'er his grave; may it still speak of his affectionate regard for his people, and perpetuate in their hearts the memory of

THE AUTHOR

## SERMON

IT was not originally intended to deliver this sketch on so impressive an occasion. Hence the text must be regarded more as a caption than the foundation of our remarks. In the elucidation of our subject we shall, however, follow somewhat the division of the text --- and first "walk about Zion" as far as this congregation is concerned, and, secondly, strive so to "mark and consider" the things connected therewith, that they may conduce to the edification and benefit of ourselves and the generation following --- and then close with a few farewell words. May the Lord add the increase for the Redeemer's sake!

1. "The Walk About Zion." Among the earliest, if not the earliest, who preached the Gospel of our Lord Jesus Christ in the "Forks of the Delaware" were the Evangelical Lutherans. This was the fact some years before Brainerd commenced his Missionary labors in that region, who, we are told was ordained and went to the "Forks" in A. D. 1744. It was at least co-eval with the establishment of the Moravians in this section of the country A. D. 1739-40, and with the origin of the town of Easton which was planned in 1737-38, "but not settled for some years afterwards, and not very extensively until Northampton County was established in A. D. 1752."

Already in the year 1740 a congregation existed and a church had been built, called "Die Gemeinde am Delawar Revier von Lutherischer Religion" (the Lutheran Congregation at the Delaware River); and also another named "die Gemeinde Augsburgischer Confession in Saucon, bei Philip



Schlauch, ohnweit der grossen Lechau und Farck Delawar Revier 1740'' (the congregation of the Augsburg Confession in Saucon, at Philip Schlauch's near the large Lehigh and Forks of Delaware 1740.)

Both these congregations were served by "the Rev'd John Justus Jacob Birkinstock, pro tempore, Evangelical Lutheran minister." In the latter congregation the Lord's Supper was administered already in A. D. 1772 in the English language to the following six persons, viz: "Wm. Gregory, James Cruikshank, John Curry, Mary Cruikshank, Richard Lee and Isaac Richard" --- as appears from those records now in the possession of the Ev. Lutheran church in Williams, at present in the pastoral charge of Rev'd W. B. Kemmerer.

The first of these churches, "The Lutheran congregation at the Delaware River" was doubtless the one whose ruins are still visible, about one mile from Easton in the South East corner lot formed by the old Philadelphia road and the road leading past Leonard Walter's. Rev'd Birkinstock preached there from A. D. 1740 till A. D. 1748 (two baptisms are recorded for A. D. 1733.) About the year 1747, Rev'd Henry Melchior Muhlenberg had procured from the Proprietary Government, through Conrad Weiser, a piece of ground on which to erect "a log schoolhouse or church" --- but which was not finished for some time on account of the unjust interference of another denomination in misleading the people. This was, probably, if not certainly, at Easton, being towards "the North West mountains, fifty miles from Providence," that is, the Trappe, Pa. Here, he and Rev'd Nicholas Kurtz preached every six

weeks alternately, during the week time, for a while. In 1749, Nov. 23, Muhlenberg administered the Lord's Supper in the congregation. From A. D. 1749 until A. D. 1854, this congregation, viz: "Forks," together with "Saccona, Saccum, Upper Milford &c" was faithfully served by the Rev'd Ludolph Schrenk, --- he then removed to Raritan, and Muhlenberg says, "a vagabond crept into the congregation at the Forks of the Delaware, and caused distraction." The Lord permitted a candidate of Theology, born in the Kingdom of Hanover, to arrive and after due examination we placed him on trial as a Catechist in the above congregations. The congregation afterwards appears to have been vacant for a time, and made repeated application to the Synod of Pennsylvania for a pastor, but alas, it had none to send on account of the increased number of congregations and the paucity of ministers. In 1762, the congregation on the Old Philadelphia road abandoned its place of worship and seems to have been incorporated with the one at Easton, which now became more prominent and consolidated. Muhlenberg writes thus: May 13th, 1763, a man from "Easton visited me, who informed me that the Lutheran congregation of that place had bought a large house for 400 pounds (\$1066) which they intend to use for a church and parsonage, and they earnestly entreated the Ministerium to obtain a faithful pastor for them." This was, doubtless, the house now forming part of the Washington Hotel in South Pomfret Street, in the present occupancy of Mr. Bellis, the second story of which, as is well known, was used as a place of preaching. In June of the same year (A. D. 1763) the Rev'd Mr. Hausili received and accepted

a call from Easton (removing hither from Reading, Pa.) at which place he remained until probably the year 1769. He was succeeded by the Rev'd Christian Streit, A. D. 1769. He it was who commenced the first Church Records of Baptisms, &c., and of Vestry meetings, which the congregation now possesses --- whatever else they may have had, if any, being lost. The names of the first Vestry, recorded, A. D. 1770, were: Elders: Melchior Stecher and Frederick Kuhn, Wardens or deacons, Michael Lehn, Frederick Gewinner, Johannes Ries and Conrad Ihrie. The names of the first Communicants were 30, recorded in A. D. 1769 as follows: Jacob Protzman and son John, Christopher Stecher and wife Elizabeth, Conrad Irich and wife Maria Elizabeth and daughter Christiana, Heinrich Schmid, Johannes Schneider and wife Catherine Elizabeth, Christian Miller and wife Barbara and son Christian, George Wilhelm Raup and wife Catherine, Elizabeth Kegal, Rosina Steinhauer, Catherine Gleis, Anna Margaret Tengler, Helena Becker. Catharine Drechsler, Elizabeth Riele, Anna Margaret Jeaher, Eve Hoffman, Catharine Denkist, Jost Miller, Barbara Lehr, Elizabeth Ahrendt. In the next year, A. D. 1770, eighteen were confirmed and 117 communed: among the latter the following names occur, in addition to those already noted above, viz. John and Anna Catharine Mosch, Melchior and Eve Christiana Stecher, John and Elizabeth Yeager and daughters Anna Maria and Catharine, Ludwig Stecher and children Henry and Barbara, Melchior Heid, Michael Upp and daughter Anna Margaret, John and Elizabeth Spangenberg, Andrew and Elizabeth Uhler and sons Henry and Jacob, Frederick and Anna Kuhn

and children Abraham, Isaac and Catharine, Henry and Susan Bernhardt, Christian Pfeiffer and children Jacob and Maria, Adam Reiser and daughter Maria, Michael and Anna Barbara Lehn, George and Catharine Kleis, Conrad and Catharine Rieser, Anthony Deg, John George Bitenbender, Peter Rieser, Andrew and Maria Barbara Grotz, Jacob Weigand, Christian Holland, John Riess, Frederick and Catharine Gewinner, Adam and Susan Dustart, John Flora, Theobald Drumheller, John Domar, Zacharias and Catharine Hagelbercher, Christopher and Anna Elizabeth Bittenbender, Philip and Maria Elizabeth Sterin, Melchior and Catharine Jung, Conrad and Elizabeth Rohn, George and Maria Schickle and Daughter Margaret, Thomas and Maria Elizabeth Osterstock, Conrad and Elizabeth Iry, Martin and Margaret Hasch, Ludwig Rieger, Andreas Eichenmeyer, Jacob Lickfeld and wife Dorothea Maria, Anna Elizabeth Arndt, John Sieberle, Catharine Schuhmacher, Rosina Steinhauser and daughter Rosina, Anna Margaret Wagner, Elizabeth Kegel, Catharine Dinkey, Fronica Summeny, Susanna Schmelz, Catharine Stolz, Anna Margaret Dingler, Helena Becner, Elizabeth Kroner, Magdalene Moser, Elizabeth Roiter, Hannah Rustein. Those confirmed: Wm. Grothouse, Heinrich Bush, Philip Rieser, Frederick Kuhn, Jacob Kuhn, Jacob Sigman, Catharine Rieger, Eve Margaret Lehn, Magdalena Pfeiffer, Charlotte Pfeiffer, Catharine Meckerlehr, Marie Eve Yeager, Magdalena Edelman, Eve Margaret Shiffer, John Meyer and wife Catharine, Anna Maria Messer, Anna Best. A. D. 1771, these names also: Margaret Vannetter, Michael Iohe, Christian Holland, Wm. Cromer, Jacob Buss, Matthias Gloser, Christian Miller,



Adam Sand, Michael Walter, Philip Koch, George Henry Seibert, Anthon Dechert, John Papp, Elizabeth Fritschman. A. D. 1772 Kunigunda Horn, Nicholas Horn, John Horn, Abraham Horn, Frederick Horn, Peter Hay, William Barnet &c.

During the pastorship of the Rev'd Christian Streit, the Union Church, held in common by the Lutherans and Reformed, was built. It is the same which is now the property of the German Reformed alone, the Lutherans having disposed of their right in it and the property belonging to it, to the Reformed for the small sum of \$1600. It is situated in North Pomfret street. The Corner Stone was laid June 8th, 1775, and the church was consecrated Nov. 17th, 1776, on which latter occasion the Rev'd Schwarbach assisted. It was without the vestibule and steeple which it now has, those additions having been made when the edifice was remodeled, after it had past into the hands of the Reformed. An Organ was bought A. D. 1775, made by Dannaker.

In June, A. D. 1780 the Rev'd Frederick Ernst commenced his ministry here, and remained till June, A.D. 1782, preaching also at St. James' Ev. Lutheran church in Still Valley, Greenwich Township, N. J. He was a very energetic and faithful man, and careful in keeping the Records of the church. All the ministers who labored in Easton had charge also of other congregations until some time after the first solely Lutheran church was built. Rev'd Ernst was the father of the late Wm. G. Ernst, D. D. of Lebanon, who died A. D. 1849 as President of the Ev. Lutheran Ministerium of Pennsylvania, a worthy son of a noble sire. Rev'd Frederick Ernst preached frequently here, and statedly elsewhere in the English language,

and died at Manheim, Lancaster county, Pa. in A. D. 1806, aged 57 years.

From A. D. 1782 to 1798, the Rev'd Solomon Friederici had charge of this Station. During his Ministry, a new Lutheran Parsonage was built. It was erected, as we are informed in the Records, with much unanimity and expedition A. D. 1783. Peter Ealer, sen. Abraham Berlin, sen., and Christopher Bittenbender were the Building Committee, and Jacob Opp, was the Treasurer. It was, in part, the edifice still existing at the South East corner of Northampton and Fermer streets, the property extending to the Methodist church. The old parsonage was sold. At that time, the vestry consisted of the Elders: George W. Raup, John Ries, John Yager and George Stecher, the Deacons: Andrew Uhler, Adam Heu. (Hay), Peter Nungesser and Adam Sand, Senr. Rev'd Augustus Henry Schmidt was the next pastor elected by the congregation. He came A. D. 1799 and remained till the 4th Sunday in Advent A. D. 1801. After his departure, he was succeeded by the Rev'd Christian Frederick Louis Endress, who commenced his ministry Nov. 25, 1801, and labored here, with the exception of one year (he having removed to the State of New York and then accepting again a call from Easton) until A. D. 1815, when he was chosen pastor of the Ev. Lutheran church at Lancaster, Pa. made vacant by the death of Dr. Henry E. G. Muhlenberg. He remained there till his death which occurred Sept. 30, A. D. 1827, after an illness of eight days with bilious fever, at the age of 52 years, 8 months and 16 days. The Rev'd Henry A. Muhlenberg of Reading (his intimate friend) preached the funeral sermon in the German language from 1 Cor.

4, 2 "Nun suchet man nicht mehr an den Haushaltern, denn das sie treu erfunden werden." The introductory hymn sung was, the last two verses of "Alle menschen müssen sterben;" the concluding was: "So grabet mich nun immer hin," the first and last verse. At the grave the first verse of "Ruhet wohl ihr Todtenbeine." An immense concourse of people was assembled to pay him the last tribute of respect; among the number were twenty clergymen, myself included. During the ministry of Dr. Endress, the regular use of the English language in public worship was introduced into the church in Easton, in connection with the German. This occurred A. D. 1808, and it became a source of incalculable good to the congregation and is worthy of notice in view of the contrary, but mistaken, policy pursued by many other churches. He was much beloved by his people and therefore I have been more diffuse concerning his ministry.

The next pastor chosen was the Rev. John P. Hecht, then of Carlisle, Pa. He took charge, according to the Records, December 10, 1815. For sometime the Lutherans had manifested a desire to separate from their Reformed brethren and to build a church for their sole and distinctive use. Both congregations had increased much, the town also had enlarged itself, and more frequent services were desirable and necessary for the healthy growth of the congregations. It was not, however, easily accomplished; the Reformed brethren being unwilling either to sell their share or to purchase that of the Lutherans in the common or union property.

Meanwhile, Nov. 18, 1816, the Lutherans sold their parsonage. It was divided into four parts.

No. 1 was sold to John O'Neil, for \$3,210, containing the house on Northampton street, No. 2, a vacant lot aside of it on the same street was sold to George Bush for \$1200. No. 3 and 4, in Ferris street were sold October, A. D. 1829, to Wm. Nagle for \$900. Total \$5,310.

In the year A. D. 1830, the congregation resolved to wait no longer, in order to effect a separation of property with the Reformed brethren, but to build a church irrespective thereof. Consequently, on the 31st of May, 1830, the corner stone was laid of the church now used by them, situated in Ferry street below Hamilton --- its extreme length (the 3 foot abutment of the steeple included) being 85 feet and its breadth 66 feet, the area of the church proper inside, being in the clear, 65 feet by 63 feet, and the height 25 feet, with galleries 12 feet wide, around 3 sides, and a vestibule, &c., &c. This church cost about \$18,000, including the Organ, (which cost \$2,000,) and a bell weighing 1501 pounds. The organ was built by Heckman, but finished by Corrie, of Philadelphia, A. D. 1833. It contains 16 stops, viz: --- 8 in the great organ, 6 in the swell, and 2 pedal stops. The church was consecrated Jan. 1, 1832 by the name of "St. John's Ev. Lutheran Church." The Sunday School, as a distinct Lutheran school, was organized July 26th and opened August 5th A. D. 1832. The Benevolent Society was formed April 10, 1833. The pews were rented for the first time by the congregation, when they removed to this church; and the services were conducted both in the English and German languages. The money obtained by the sale of the Parsonage was applied towards the liquidation of the church debt. In April, A. D. 1831, the Reformed Congrega-



tion finally bought the title and right of the Lutherans in the Old Union Church and property, allowing for it, as already noticed, only \$1600. As the minutes were not kept fully in reference to the building of the new church, I cannot enlarge on the services held during the interesting occasions of the laying of the corner stone and the consecration; nor state what was deposited in the corner stone. In the spring of A. D. 1845 the pastoral connection between the Rev. John P. Hecht and the congregation was dissolved. The event being of late occurrence needs not to be enlarged upon. Already A. D. 1833, a division occurred in the congregation, and the seceding party organized a new Society, to the charge of which they called the Rev. George Diehl; and 1844 built a church called "Christ's Church." St. John's church being vacant, the Rev. John W. Richards, pastor of St. Michael's church, at Germantown, Pa., was induced to accept the Pastorship of it. Nov. 16th, A. D. 1845 he preached his introductory sermon. During his ministry, viz: --- A. D. 1846, the new brick parsonage large and commodious, situated aside of the church, on the S. W. Corner of Ferry street and Bank Alley, was built, costing about \$2900, and into which he moved in March A. D. 1847. He labored successfully in re-uniting and establishing, and building up the congregation, cheered by the kindness and co-operation of his people, until March 13th, A. D. 1851. Through the advice of many ministerial brethren, and impelled by what were regarded to be indications of Providence, and after repeated refusals, he reluctantly resigned his charge in Easton, Pa., Nov. 29th, 1850 (to take effect March 14th A. D. 1851), and accepted a call from Trin-

ity Ev. Lutheran Church at Reading, Pa., the place of his nativity, made vacant by the death, in May A. D. 1850, of the Rev. Dr. Jacob Miller.

During his ministry of five years and four months, he had charge of but one congregation --- baptized 582 --- confirmed 274 --- communed 3954, (the number of communicant members having increased from 350 to 701) --- married 199 --- buried 226 --- preached 985 times, being more than one sermon every other day he has lived here. Benevolent contributions (exclusive of the ordinary expenses of the church) \$1031. There exists one Sunday School, (English and German branches,) containing 45 Teachers (35 in the English, and 10 in the German,) and 405 scholars (300 English and 105 German.) The various benevolent operations of the day are also sustained.

The Present Vestry, A. D. 1851. Elders; Philip H. Mattes, (President of the Vestry,) George W. Barnet, Jacob Richards, John Kutz, George M. Straub, Leonard Walter, Peter Tellier, Edward Seip and Benjamin Dietrich.

Wardens. --- Henry Hammann, John Bauer, Robert T. Horn, Philip Brotzman, John Able, Jr., Isaac Richards, and the Pastor, John W. Richards, (Sec.).

The Organist and the Treasurer. --- Henry L. Mattes.

The Sexton. --- Michael Trittenbach.

*Recapitulation of the Names and Time of Services of the Ministers*

1. Rev. John Justus Jacob Birkinstock, from 1740 to 1748, 8 years
2. Henry Melchior Muhlenburg and Nicholas Kurtz 1749, 1 year

3. Ludolph Schrenk, from 1749 to 1754, 5 years
4. Vacant or served by an irregular preacher, probably from 1755 to 1758, 3 years
5. A catechet, name not mentioned, probably from 1758 to 1762, 4 years
6. Rev. Hausile, (1 year vacant) 1763 to 1769, 6 years
7. Christian Streit, from 1769 to 1779, 10 years
8. Frederick Ernst, from 1780 to 1782, 2 years
9. Solomon Friederici, from 1782 to 1789, 16 years
10. Henry Augustus Schmidt, from 1799 to 1801, 2 years
11. Christian F. L. Endress, (1 year excepted) 1801 to 1815, 14 years
12. John P. Hecht, from 1815 to 1845, 30 years
13. John W. Richards, from 1845 to 1851, 5 years

II. Let us now "Mark and consider" these things.

We have now completed the Sketch of this congregation, one not very full of details as to the temporal and spiritual growth of the church, it is true (because there are too few records from which this might be satisfactorily gleaned,) but still affording considerable information hitherto unknown to the majority, if not all of the members. From what has been written, you can learn as a congregation:

1. YOUR PRIVILEGES. --- For more than one hundred and ten years you have already enjoyed the advantages and blessings of the preached Gospel. When the untutored savage yet roamed through this then wilderness country, worshipping his idols, you could already bow down in the Sanctuary and adore the only true and living God. Fearful scenes of bloodshed and rapine were enacted before the phrenzied gaze of many of the inhabitants of the land in this region; but you could meet "where prayer was wont to be made," and no evil came nigh your dwelling. Many of the

people of God were scattered abroad, like sheep without a Shepherd, and no one apparently to care for their souls, or were left with their children to the tender mercies of the wolves in Sheep's clothing: but you were provided at that early day already and since (with a slight exception) with pastors regularly set apart for the Gospel ministry, breaking unto you and your children the "bread of life." And from the beginning unto the present time the Lord has "lengthened your cords and strengthened your stakes," until you have become one of the largest (if not the largest) congregations in all this region of country, and this, too, notwithstanding several others of our churches have been built in this neighborhood and one in this Borough. Few congregations are as favourably and prosperously situated, in all respects, as yourselves; while many possess not a tithe of your advantages and blessings. --- Peace and prosperity within; respect and friendship without.

But while you enjoy these privileges, remember also:

2. YOUR ACCOUNTABILITY. --- "Unto whomsoever much is given, of him also much will be required," is the infallible and unalterable declaration of God's holy word. In view of the solemn and fearful truth, what must be your responsibility in the sight of God compared with those congregations which have been less highly favoured, both in regard to the length of time they have existed and the means of grace they have enjoyed. God holds congregations accountable, the same as he does individuals, and he visits them with his displeasure in like manner --- they either cease to exist or else "their candlestick" is removed from



them, and temporal and spiritual prosperity forsake them; as is evident from ancient and modern examples.

What manner of congregation therefore ought ye to be, so that less favored churches may not outstrip you in the christian race --- that your birthright may not be bartered away for a miserable "mess of pottage" --- yea! that even heathen Tyre and Sidon may not rise up in judgment against you, to condemn you.

Consider therefore 3. YOUR DUTIES.---These, generally expressed, are to learn correctly the will of God and to practice it faithfully in every situation in which you may be placed, and thus to do all things "with an eye single to the glory of God," and the salvation of souls through Jesus Christ our Lord. To accomplish this there must be uniformity or harmony of views and action, and good will and peace among all the brethren. Live together in harmony --- be of "one mind" in matters of doctrine and practice. Let no schisms, no heresies and no differences distract you. "Be on one mind" in regard to the doctrines held in the church, and let them be, as your Charter requires, those of unaltered Augsburg (Evangelical Lutheran) confession. Be of "one-mind" in the manner of conducting public worship, as you have always been, with liturgical services. Be of "one mind" in the manner of receiving members, and let that be as ever hitherto, by Confirmation --- but preceded by lectures on the principles of religion and the doctrines of the church, connected with a longing after Jesus. Be of "one mind" as to the Synod to which this church shall belong, and let that be the Evangelical Lutheran Ministerium of Pennsylvania as your charter demands,

and to which you have belonged and which has fostered you for upwards of a century. Be of "one mind" in the selection of a minister; let him be neither an icicle to freeze you, nor yet a fanatic to hurl firebrands among you; not a novice, but one experienced in dividing the Word rightly among you, giving to each one his due portion.

Be firmly united in all your efforts to advance the interests of the church; to aid in the welfare of immortal souls. As a vestry and as a congregation, let one spirit, one zeal, and one object animate every bosom. This will enable you to avoid many causes of discomfort in the church, will prevent divisions and distractions with their baneful consequences and will cause you to flourish abundantly. But in striving after this uniformity and harmony remember that as Ev. Lutherans you can effect it only by acting upon Ev. Lutheran principles --- these must be your standard.

In considering your duties you may not always be entirely "of one mind," but you can and must "live in peace." As the human mind is constituted, there will be difference of opinion, especially in non-essential matters. Let not this cause alienation of affections and embitter brother against brother. Should schisms ever arise among you, let them be immediately healed --- let contention and wrath ever be strangers in your councils and in your intercourse. Remember in all things, that even the best and the wisest are but fallible mortals, and that if we forgive not our brethren, how can we hope to be forgiven by our Father in heaven. Whatever events therefore may occur, your duty to yourselves and the church at large, is to preserve peace among you, as brethren of the same Christian church, so long already planted;

especially to cherish that peace of God "which passeth all understanding and keeps the heart unto eternal life, through Jesus Christ, our Lord."

To perform your duty, in view of your great accountability, you must "not be weary in well doing." Be fervent in your religious exercises and zealous in the aid of religious societies. Let the Sunday Schools, the Missionary and Education cause, the Benevolent association, also the Bible, Tract, Colportage, Temperance and kindred causes ever lie near to your heart and be unto you as the "apple of your eye." Let your pastor be very dear to you and encourage him in his arduous labors. Be regular in your attendance on divine service and frequently and worthily partake of the Lord's Supper. Search carefully the Scriptures; watch and pray without ceasing --- guard well your hearts and abstain from the very appearance of evil. Suffer not your children to grow up like Heathen, without Baptism --- Send them faithfully to the Sunday School and to yours only, and bring them with you, when of a suitable age, to the Sanctuary. By all means, regard it as your most sacred duty to have them instructed and confirmed in the Christian religion, according to the doctrines and usage of the church --- train them up in your own church and permit them not to forsake it for the communion of any other. We have always lived in peace with our Evangelical sister churches, among whom we number many kind and dear brethren; while we say therefore, live in charity with them, we nevertheless add, but never forget your solemn and binding vows to your own Zion, and let your children participate with you in its privileges, for you will find no other church more scriptural in doctrine

and nearer to salvation than your own. The children need not be ashamed of the church in which their fathers gloried; they need not fear to be lost in the communion in which their kindred were saved. While you are zealous for the welfare of your own congregation, neglect not our church at large. Let her Colleges and Seminaries, her religious publications, her benevolent enterprises, her Foreign and Domestic Missions, her Education causes: in short let every thing connected with the Ev. Lutheran Church create a deep interest in you --- and let your exertions to promote her prosperity be a light to guide others in the same glorious path. If faithful in all these things to the end, looking to God for the blessing, then you will perform your duty; then your accountability as a church so long and so highly favored will not condemn you; then your privileges so manifoldly enjoyed will conduce to your still greater happiness hereafter. As a church God will provide you with faithful pastors --- will cause you to flourish abundantly in holiness --- will extend the borders of your Zion and defend you against heresies within and iniquity without, and cause you to be a "burning and shining light in His Zion." And as individuals he will make glad your paths through life, comfort you in affliction and give you the victory in death; and in the Spiritland save you with an everlasting salvation. May this be the certain portion of each one of you, and may I and mine participate therein with you.

And here I would gladly pause --- but I have made a sacrifice of my feelings at the desire of others, and I will therefore add a few more words. Beloved, the time of my departure is now at hand.



I do not leave you lightly nor indifferently --- it was only after several refusals that I felt it my duty to separate from you. I and mine will ever number with the "sunny spots of life," the time we have spent among you. May our memory be as kindly cherished by you all as yours will be by us. Painful though it be to separate from you, yet I rejoice in the assurance that I leave you a prosperous people: "Peace within your walls and prosperity within your palaces." I now look upon this congregation for the last time as its pastor: I would fain say: Farewell, aged fathers and mothers in the Lord. May the evening of your days be calm and serene, and when the Lord calls you away, may each one of you be able to say: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation." I would fain say: Farewell, ye that are young; Oh remember your Creator in the days of your youth, Seek Him early while he may be found, that your old age may be happy; your death blessed. I would fain say: Farewell, ye Saints of the Lord; ye who have been foremost in every good work, and ever faithful in the discharge of your duty --- continue to let your light shine before the world, and grow not weary in well-doing! I would fain say: Farewell, especially to those whom I confirmed, and implore them never to forsake the communion of their church; to pay their vows unto the Lord, and to be faithful unto the end that they lose not the crown of life, --- and I would not forget even the impenitent sinner, but entreat him to heed at least this my last warning supplication to attend to the things that make for his peace, ere too late. I would fain say: Farewell, to my brethren of the Vestry, with whom I have lived in such

fraternal relations --- may your kindness meet its due reward, and may the work of the Lord never languish in your hands. I would fain say: Farewell, Teachers of the Sunday School --- may you never forget your great responsibility; may you aid many of your scholars in becoming burning and shining lights in the kingdom of that Saviour, to whom to lead them should be your constant and untiring effort. I would say: Farewell, to the members of the Benevolent Society, and remind them that whatsoever they do to the least of the disciples of Jesus they do unto Him --- Farewell, to the members of the choir and all connected therewith, and urge them to fit themselves to participate in the melody of the redeemed in heaven. Yes, I would fain say far more than all this; but I cannot. The emotions of my heart must be suppressed, for they cannot be expressed; and the intensity of my feelings will not permit me to bid a last, perhaps literally the last farewell to those so dear to me:

"Oh disguise it as we may,  
Farewell's a bitter word to say."

For this reason I declined to preach a farewell sermon to you, and to visit you at your own homes, which I trust you will ascribe to the proper motive. All I can say for me and mine on this solemn occasion is: May you all, members and friends of this congregation, may you all indeed "fare well." May it be well with you while you live and when you die; well in Time and in Eternity. Ah, that I could say so to all that bade me welcome on my arrival here; but alas, the voice of the dead cannot bid me adieu --- may they greet me in the better home. Brethren, perhaps we may never meet again in this world; much as I would wish it. Ere

long you may hear that the hearts which beat with affection for you are cold in the grave --- or some of you may depart to the Spiritland. May I not hope that you will implore a blessing upon us where'er our lot may be cast, and cherish our memories when we are no more.

But we will all meet once more for certain --- even at the bar of God. Oh, that we may all be found at his right hand, and meet only to enter into the joy of our Lord, to part no more and be with him always.

And now, for me and mine, I say to one and all: "finally, brethren, farewell. Be perfect, be of good comfort; be of one mind and live in peace; and the God of love and peace be with you" --- and "May the peace of God, which passeth all understanding, keep your hearts and minds unto eternal life," through Jesus Christ, our Lord.

Amen, Amen.





## Solution of the German Problem

THE young congregation which had found a permanent home in the building consecrated in 1776 jointly used by the German Reformed and the German Lutheran congregations began to grow. Rev. Christian Frederick Endress impressed the power and charm of his fine personality upon the members of the congregation and the entire community. Born in Philadelphia and graduated from the Latin School of the City and the University of Pennsylvania, he was a fine scholar and used both English and German languages fluently. He began regular services at special occasions and week-day evenings in the English language. A controversy arose as to the distribution of the offerings which were taken at these special services. The Reformed members demanded an equal share of these collections. The Lutherans felt that, inasmuch as these services were not regularly scheduled services, the collections belonged to them. After many letters were exchanged by both sides the agreement was reached that both congregations should have equal opportunities to hold such special services, if they cared to do so. One congregation should not prevent the other from the use of the Church for these special services and the offerings should be used by the congregation holding such services. The letters which passed between the two official boards of the congregations are preserved in full in the original minutes of the second protocol

of the congregation. They are very lengthy and too voluminous to be included in this work.

As early as 1806 a matter of controversy arose in the congregation which was not alien to most of the congregations of the Ministerium during the transition period. This controversy was brought about by the problem of the use of the German and English languages in the worship of the Church. Many of the older members preferred to hear the Gospel preached in the language of their fathers while the younger generation under the stimulation of the new Republic preferred the use of the English language. Rev. Christian Streit, the first ordained pastor born in America, used the English language as early as 1769. Dr. Endress, who had been a teacher in the University of Pennsylvania, founded by Benjamin Franklin, was a proficient English scholar and, naturally, was facile in his use of that language. This fact may have started this controversy long before it was fought out in other parishes of the Ministerium of Pennsylvania.

During the pastorate of John Peter Hecht (1815-45) the discussion of the language question seems to have abated. Mr. Hecht was a noted orator in both languages. People are said to have come great distances to listen to his English sermons. He was at the same time a Professor of German language and literature at Lafayette College. No mention is made of any dissension concerning the German or English in the official minutes of the congregation until January 19, 1832, when the vestry took the following action: "If funerals occur on the Lord's Day the sermon in the morning shall be in the German language and if held in the afternoon the sermon

shall be in English. Hereafter the rite of Confirmation shall be administered each year, alternately in German and English." No further official action respecting the use of these two languages was taken during Mr. Hecht's pastorate. The next mention is made in 1851. In the official minutes of June 28, 1851, a motion was made by Messrs. Barnet and Jacob Richards that, "Services in the Church shall be as follows: German preaching in the morning and English preaching in the afternoon and on the following Sunday English in the morning and German in the afternoon, so as to alternate weekly." Mr. Bowers wished his name recorded as dissenting from the above. The motion was ordered to go into effect on the second Sunday in July. "Attested by Henry Hammann, Sec."

On December 26, 1852, it was resolved unanimously that on and after December 26, 1852, the German services held on the Lord's Day every two weeks in the afternoon be discontinued or be converted by the Pastor into a German Catechetical Class or exercise for such children in the congregation as may wish to attend, and that public worship shall be held in the Church on the evening of each Lord's Day in the English language, the present morning services to be conducted alternately, as usual, in the German and English language as heretofore.

The supremacy of the English over the German language had now become evident so far as the number and importance of the services were concerned. The controversy became more clearly marked if one considers the communications sent to the vestry on this subject. A lengthy document was recently found in good condition in the vault



of the congregation which was a petition said to have been prepared by many members of the congregation but bearing but one signature, that of Anthony Pohl. It bears the inscription "*A Communication from Anthony Pohl and Others.*" It was presented to the vestry December 10, 1853. It charges the church council with a deliberate purpose of minimizing the importance of the German services in the worship of the Church, inasmuch as by their recent action there are three regular English services held each two weeks and only one German service in two weeks. The statement is made that there is still a large German group as evidenced by the number of persons attending German service and the size of the German congregation. He asks why the church council took such action with reference to the German services without calling a congregational meeting as is done when finances are to be considered. He makes the statement that if the matter had been done decently and in good order, no doubt the German portion of the congregation would have agreed to the plan which was put into operation without such consultation. He also feels with the rest of his petitioners that an equal distribution of the services in both languages would have been more democratic. He warned the vestry against any arbitrary action in order to avoid trouble and controversy such as the congregation experienced in the past years when bitter controversies regarding the cemetery led to the disinterment of the dead bodies which had been laid in that consecrated acre. He asks for this matter to be put before the entire congregation for proper disposition. This is an interesting document in good state of preservation and well written. No action was taken by the vestry in



reference to this petition and the matter apparently slumbered for a number of years. This was no doubt due to the fact that all the Pastors of this period were well versed in both German and English and the congregation was evidently satisfied with their services and sermons in both languages.

During this period, however, there was a large influx of Germans into the State of Pennsylvania, following the Revolution of 1848 in Germany. This migration was very great between the decades 1850-60; 1860-70. The older centers received many of these immigrants according to Professor George Bernhardt Faust of Cornell University, author of the "German Element in the United States." The records of St. John's show a large number of new names, during this period. This led to a renewal of the language controversy. At the meeting of the vestry of August 27, 1859, the following action is recorded. "Whereas, in view of the large size and continued increase in the congregation and consequently of the impressive labors imposed upon the Pastor, it is desirable that an assistant minister be called to aid the present Pastor, in the discharge of his public and private ministerial duties, Resolved, That a Committee be appointed to carry out the above resolution and that they be instructed to consult with the Church Council of the Forks Township Church and ascertain whether a satisfactory arrangement could be made with said Church to unite in calling and supporting said minister."

"Resolved, That in the event of said Church agreeing to the above proposition the vestry of this Church join with the vestry of the Forks Church in inviting such candidate as they may agree upon to visit and preach for the two congregations."

The committee on the part of St. John's Church consisted of Mr. Enos Lehr, Mr. Peter Seibert and Mr. James Dinkey, Attest, B. Sadtler, Sec. No reference or report from this committee is found in the minutes of following meetings. In the minutes of the vestry meeting held July 17, 1860, we read. "Rev. Mr. Philip Pfatteicher, recently from the Seminary at Gettysburg, having visited and preached for the congregation with much acceptance it was resolved that, if possible his services be secured as Assistant Minister. Resolved, That the President (Mr. James Dinkey), Pastor (Dr. Benjamin Sadtler), and Mr. Peter Seibert be a Committee to carry the above resolution into effect."

At a meeting of the vestry held November 28, 1860, the committee appointed to interview Rev. Philip Pfatteicher made a verbal report stating that he had accepted the call and had entered upon his services as assistant minister, at a salary of \$300 per annum, and that he had promised to preach once each Sunday in the German language and discharge such other pastoral labor as might apply to him during the week-days. It was resolved, "That in order to pay his salary cash contributions be taken from the German members of the congregation, and, that failing to reach this amount, quarterly contributions be taken from the rest of the members of the congregation."

The Rev. Philip Pfatteicher entered upon his duties with much zeal and met with great success. By 1863 his services to the German congregations were so invaluable that James Dinkey was empowered by the meeting of the church council to take necessary steps to procure the exemption of Rev. Pfatteicher from the draft and at the follow-

ing meeting of the vestry, held on November 23, 1863, reported that the members of St. John's Church, friends in Easton, and the Church in Williams Township together raised \$365, of which \$305 had been expended in securing a substitute and the balance handed to Rev. Pfatteicher.

"Inasmuch as the vestry have felt it important for the prosperity of the Church that an additional building should be erected for the use of the members of the Church who prefer German, it was resolved that a Committee be appointed to secure such legislation as was necessary to enable the members of the vestry to convey as much of the grave yard as they may find necessary to secure the erection of a Church for the use of the members who prefer German." This is taken from a statement of the minutes of November 23, 1863.

On January 23, 1865, the salary of Rev. Pfatteicher was raised \$100., making the total salary \$400 per year.

No further action was taken until June 10, 1867, when it was resolved to remove the graves between the church and Fourth Street. A committee of five from the English and five from the German portions of the congregation was to be appointed to examine fully into the costs of the removal and the value of the burying ground and the costs of securing or erecting a suitable church for the Germans.

This committee made a report on February 3, 1868, that the cost of removing and re-interring the dead should not exceed \$3,075 and possibly might not cost more than half of this figure. The sale of the ground cut into building lots might realize \$19,000. The committee also reported that it had consulted the Dutch Reformed Church

in reference to the sale of its building and expected an answer within a week. The agreement to purchase the Reformed church and sell portion of the graveyard was evidently consummated in a short time, for the minutes of June 20, 1868, contain a report that notice was to be given immediately to persons having friends interred in the graveyard that, if they desired to remove or re-inter their bodies, they were to do so before October 1. If not removed by that time they would be removed by the authorities of the Church. On August 3, 1868, the vestry submitted to the German portion "that with the money realized from the sale of the graveyard they will purchase for the German congregation the edifice and Church lot belonging to the Reformed Church and pay to them the cash balance from the proceeds of said sale." After deducting the necessary expenses incurred in removing the remains of the dead from the graveyard and placing them in the Easton cemetery, they also agreed to pay the Germans \$200 annually for four years.

Minutes of May 9, 1870. "The terms on which the land on Fourth St. shall be sold shall be: 10 per cent of the purchase shall be paid on the day of sale and 40 per cent on the delivery of the lease and the remaining half one year from the consummation of the deal." It was advised that the President advertise the sale as starting on June 10, 1870. It was resolved, "That an alley two feet wide shall be reserved as a watercourse on the Western side of the wall now being built as the dividing line between the Church property and the ground to be sold."

A month later, June 9, 1870, action was taken that \$18,000 was to be the lowest price at which



the property committee was authorized to sell the property. The sale of the property took place as advertised on June 10 and was purchased by the Board of Control of the Boro of Easton for the sum of \$20,500 and 10 per cent. was paid and received on that date.

On the following day a meeting of the German portion of the congregation was held at which they expressed their dissatisfaction at the net proceeds of the sale of the graveyard. "Before taking action for their withdrawal from the congregation they would await further propositions from the Vestry."

On August 2nd of the same year the Germans requested a statement of the amount of money that would be given them in addition to the net proceeds. The vestry concluded that it could not pay any additional sum.

The vestry decided September 19, 1870, "That the German members shall effect an organization as a distinct congregation before Jan. 1, 1871. On and after Jan. 1, 1871, divine worship in the German language shall be held on Sunday afternoon. The free use of this Church for Services in the German language shall continue if desired until Jan. 1, 1872, and no longer." On the tenth of October, 1870, the German portion of the congregation met and resolved to accept the proposition offered by the English congregation for the sum of \$20,250.

In the minutes of November 28, 1870, is the statement that "The Reformed Dutch Church agreed upon \$10,000 for the purchase of their Church, \$5,000 to be paid on or before January 1, 1871, and the remainder August 16, 1871."

The matter was referred to the proper committee with instructions to execute the agreement with the legal representative of the Dutch congregation.

On February 13, 1871, the Treasurer of the congregation reported that he had received \$20,250. He paid the German portion of the congregation \$5,000; mortgage on the lot, \$10,125; cash on hand \$2,765. These summed up make \$17,890. Interest due on mortgage is \$607.50. Summed up these make \$18,497.50. Due the Penn heirs, \$800.00. On the 6th of March the President laid before the vestry the deed of the Penn heirs. It released to this congregation their reversionary rights in the graveyard property recently sold to the school board. The President was instructed to have the deed properly recorded. On August 15, 1871, a receipt was received from Rev. Pfatteicher as President of the vestry of Zion Church, for \$8,238.40. This is the balance in full realized on the sale of a portion of the graveyard, which amount is to be appropriated towards the improvement of the Church edifice and two lots of ground purchased for the German portion of this congregation. Rev. E. Belfour as Secretary of St. John's reported that the mortgage given to the Court as security has been cancelled and this closes the whole transaction.

The names of the persons dismissed from St. John's to form the newly organized Zion congregation as found in our official minutes are:

Joseph Kuss  
John Schwep  
David Gebhart  
Michael Ried  
Michael Frey  
Jacob Miller

Carl Schwep  
Jacob Baur  
Susanne Baur  
Henrietta Eckert  
Emma Koering  
Henry Vogt

Jacob Wassheim  
Frederick Doeble  
Martin Eppler  
John Reth  
Peter Koch  
John Gehringer  
Carl Arnold  
Caroline Fraenckle  
Carl Fraenckle  
Henrietta Haertel  
Anna B. Gehringer  
Dorothea Klanenberger  
Mary Klanenberger  
Henry Klanenberger  
Theresa Veile  
Mary Veile  
Wilhelmina Collmer  
Maria Schmeck  
Frederick Schmeck  
Wilhelmina Koch  
Theresa Koch  
Rosena Mildenberger  
Mary Hahn  
Christian Linge  
Catharine Schlabach  
Fayette Sigfried  
Frederick Breininger  
Barabara Breininger  
Catharine Siebel  
Catharine Leopold  
Catharine Schwep  
Catharine Debus  
Susanna Hahn  
Elizabeth Freyberger  
Christiana Wohlgemuth  
Hannah Wagner  
Juliana Algeier  
Catharine Kolb  
Helfrich Mebus  
Elizabeth Mebus  
Elizabeth Daub  
William Daub  
Catharine Roser

Margaret Lautenschlager  
John Wagner  
Christinia Wagner  
Rosena Arnold  
Jacrelina Ruf  
William Ruf  
Emma Ruf  
Bernard Brehler  
Barbara Brehler  
Mary Eckert  
Barbattee Pickle  
Barbara Schwep  
William Kolb  
Lucinda Seals  
Eva Merwarth  
Caroline Vogt  
Barbara Schneider  
Dorothea Schwep  
Fannie Walter  
Catharine Moore  
Mary Vogel  
Mary Glessner  
Jacob Hub  
Dorothea Hub  
George Miller  
Sarah Miller  
Frantz Goetz  
Catharine Goetz  
Juliana Unangst  
Christopher Collmer  
Lizzetta Karcher  
Jacob Karcher  
Christiana Karcher  
Samuel Wagner  
Anton Lieberman  
Anna Lieberman  
Magdeline Gomringer  
Sophia Freulich  
John Froelich  
Charles Froelich  
Catharine Hetrick  
Mary Glasser  
Mary Moore

Elizabeth Everhart  
 Catharine Gebhart  
 Johanna Helbing  
 Christina Schmidt  
 Charlotte Beckman  
 Dietrich Beckman  
 Elizabeth Jahraus  
 Sabina Walter  
 Catharine Schlechter  
 Mary Schlechter  
 Mary Miller  
 Mary Shively  
 Jacob Dittler  
 Juliana Benter  
 Matilda Seibert  
 Mary Singerman  
 Frederick Eislinger  
 Henrietta Kilian  
 George Schrock  
 Anna Schrock  
 Catharine Schrock  
 Anton Keller  
 Kelena Keller  
 Henry Rinkert  
 William Denninger  
 Mary Hulder  
 Catharine Kern  
 Mary Kuebler  
 Lizzetta Rinn  
 Theresa Kisselbach  
 Johanna Dietrich  
 Louisa Engert  
 Jahanna Baumeister  
 Susanne Gebert  
 Eva Fraenckle  
 George Schneider  
 Catharine Schneider  
 Augustus Miller  
 Jacob Dieffenbach  
 Sophia Dieffenbach  
 Sophia Nolf  
 Jacob Bless  
 Catharine Bless  
 John Fisher

Dorothea Fisher  
 Margaret Muhl  
 Emelia Uebelhoer  
 John J. Bauman  
 Peter Henchen  
 Jacob Frank  
 Christina Frank  
 Charlottée Gelpke  
 John Protz  
 Louisa Protz  
 Henry Schultz  
 Sophia Schultz  
 William Zinn  
 Mary Zinn  
 Frederick Kramer  
 George Heugel  
 Christina Huegel  
 Valentine Mathes  
 Elizabeth Mathes  
 Rachel Dittler  
 Otto Glantz  
 Frederick Glantz  
 Henry Wagner  
 Rosena Wagner  
 Albert Haus  
 Dorothea Haus  
 John Eppler  
 Mary Eppler  
 Caroline Wendenberg  
 Andreas Reigelein  
 Valentine Madle  
 Catharine Madle  
 Lewis Roesch  
 Mary Roesch  
 Julius Ziegenhorn  
 Charlotte Ziegenhorn  
 Christoph Gebhart  
 Elizabeth Gebhart  
 Christoph Gebhart, Jr.  
 Francis Kraus  
 Frederick Bergman  
 Catharine Hensler  
 Ernest Koch  
 Mary Koch



Salina Miller  
 Diana Eppler  
 Magdalena Herman  
 Mathias Karcher  
 Catharine Ubelhoer  
 Martin Kromer  
 Anna M. Kromer  
 Christoph Meisenhelder  
 Jacob Zeh  
 Christina Zeh  
 Christina Hartzel  
 John Wagner  
 Harriet Flad  
 Sophia Dittler  
 Christina Reiss  
 Mary Plitt  
 Otto Voigt  
 Charlotte Voight  
 Elizabeth Beekman  
 Stephen Berger  
 George Arm  
 Sophia Arm  
 Joseph Winter  
 Magdalena Winter  
 Charlotte Deckert  
 Conrad Krause  
 Magdeline Kraus  
 John Kraus  
 Barbara Kraus  
 George Kronmiller  
 Rosa Kronmiller  
 John Bitzer  
 Rosena Bitzer  
 Louisa Bitzer  
 Carl Bitzer  
 George H. Young  
 Christina Young  
 Gottlieb Seible  
 Frederica Meisenhelder  
 Mary Elhart  
 George Ruhl  
 Elizabeth Pohl  
 Susanna Hay  
 Mary Frutchman

Martha Bauman  
 Catharine Walton  
 Johan Reiss  
 Louisa Meyer  
 Sophia Preishof  
 Sebastian Merwarth  
 Joseph Michael  
 Anna E. Michael  
 Jacob Sieble  
 Wilhelmina Sieble  
 Louis Uebelhoer  
 Anna Uebelhoer  
 Elizabeth Transue  
 Christian Bach  
 Barbara Bach  
 Conrad Walter  
 Christina Walter  
 Phillip Kraus  
 Christinia Melbus  
 David F. Straus  
 Jacob Boos  
 Susanne Boos  
 Lewis Hahn  
 Henry Schmall  
 Mary E. Schmall  
 Catharine Wassheim  
 Carl Wassheim  
 Charles Dittler, Sr.  
 Frederica Dittler  
 Anton Feuerbach  
 Elizabeth Boos  
 Christian Kroel  
 Susanne Kroel  
 Catharine Heims  
 Mary Schurch  
 Barbara Reiss  
 Frank O. Moser  
 William Eppler  
 Ferena Stocker  
 Christinia Stein  
 Yohanna Schlett  
 John Oberle  
 John Trumpe

At the end of the list of members dismissed the minutes of December 19, 1870, contains the following clause by Edmund Belfour, who acted as Secretary:

"The dismissal of these members completes the important work of the division of the congregation, which, by the grace of God, was accomplished in peace. May it forever be known to His glory and the promotion of His kingdom on earth, and may both congregations attain success beyond their most sanguine anticipation."

To these minutes was added a postscript:

"On the afternoon of Sunday, December 25, 1870, the Germans, until recently members of this congregation, held their last service in this church."

We have reported this matter in full as found in our official minutes, to show how the language problem was handled in one of the congregations of the Ministerium. It is not the function of the historian to argue facts or to make any unnecessary deductions or inferences. Whether this plan proved more profitable than any other is not for us to say. The fine comity existing between these congregations has not been disturbed through two generations of worshippers.

Great credit belongs to the Reverend Philip Pfatteicher for the manner in which the problem was handled between the English and German portions of the congregation. When his death took place he was said to have been the oldest clergyman in continuous point of service in this section of the State. The Easton papers as well as weekly papers published in the County carried full obituaries. He died of neuralgia of the heart at 10.15 P. M. September 19, 1908. This date was the anniversary of his birth as well as the

thirty-fifth anniversary of his marriage. He was born at Woessingen, Baden, Germany. His father died when he was a mere youth. He received his education at the hands of a private tutor. When a young man he attended a missionary institute in Switzerland. He was always fond of music and played several instruments with skill. It was the intention of the missionary authorities to send him to Russia. The Reverend Dr. J. J. Kuendig steered him to the United States of America. It took him thirty one days to reach America in the boat in which he sailed. He entered the Theological Seminary at Gettysburg in 1858, and was graduated from this institution in 1860. Upon his graduation he was ordained into the office of the ministry at St. Paul's Church, Philadelphia in the same year. After his ordination he came to Easton to assume charge of the German portion of our congregation under the pastorate of the Rev. Benjamin Sadtler. He served faithfully for forty-eight years and left the impress of his charm and personality not only upon the congregation to which he so faithfully ministered but upon the entire community as well.

## CHURCH COUNCIL

H. C. Miles, President

Geo. L. Transue, Secretary

William Ricker

M. N. Kressman

G. Harris Heck

F. O. Moser

Frank J. Lerch

E. E. Eichlin, Sr.

Frank Smith, Jr.

Carleton T. Woodring

Charles Rute

Fred L. Keller

Paul Horn

Ralph Way

Walter A. Krantz

Sister Edith Stagg, Deaconess

Henry F. Eichlin, Organist

Wm. S. Stoneback, Treasurer

Esther Yerger, Soprano

Jane Seibel, Secretary

Jane Arnold, Contralto

Ellis Owens, Sexton

Ralph Johnson, Tenor

Charles Surran, Baritone

## YOUNG PEOPLE'S SOCIETY

Svea Nord, President

Allen Harstine, Secretary

Albert Rymond, Treasurer

## YOUNG LADIES' MISSIONARY SOCIETY

Lois Brotzman, President

Eleanor Streepy, Vice-President

Pauline Kessler, Secretary

Weltha Slack, Treasurer

## THE VON BORA CIRCLES

Mrs. W. Henry Michler, Secretary of the First Circle

Miss Minnie Zuck, Secretary of the Second Circle

Mrs. Warren Myers, Secretary of the Third Circle

Miss Pearl Richards, Secretary of the Fourth Circle



THE WILLING WORKERS' CLUB

Sister Edith Stagg, Leader  
Mrs. James Henthorn, Secretary

THE BROTHERHOOD

Allen Harstine, Vice-President  
Kenneth Bonstein, Secretary  
Maynard Kressman, Treasurer

THE CHILDREN OF THE CHURCH

Sister Edith, Leader  
Marjorie Way, Secretary  
Mrs. R. E. Alff, Treasurer

GIRL SCOUT TROOP NO. 5

Mrs. Martin H. MacDowell, Leader  
Mrs. Mary C. Judson, Assistant Leader

*Troop Committee*

Mrs. Thos. M. Brown      Mrs. Theodore E. Daub  
Mrs. Thure Green

## PASTORS

Andreas Rudman (visiting)	before 1703
John Justus Birkenstock	1740-1744
Henry Melchior Muhlenberg	} 1744-1749
Nicholas Kurtz	
J. Frederick Vigera	
Ludolph Hunry Schrenk	1749-1754
Daniel Schumacher	May to Dec. 1758
Bernard Michael Haushihl	1763-1764
Christian Streit	1769-1779
Frederick Ernst	1780-1782
M. Solomon Frederici	1782-1798
Augustus Heinrich Schmidt	1799-1801
Christian Frederick Endress	1801-1815
John Peter Hecht	1815-1845
John W. Richards	1845-1851
Charles Frederick Schaffer	1851-1856
Benjamin Sadtler	1856-1862
Philip Pfatteicher (Assistant Pastor)	1860-1871
Beale M. Schmucker	1862-1867
Edmund Belfour	1868-1874
James R. Groff	1874-1881
David Harrison Geissinger	1882-1893
John E. Whitteker	1893-1895
Paul G. Klingler	1896-1900
John C. Seegers	1901-1911
Paul Z. Strodach (Assistant Pastor)	1901-1903
Franklin K. Fretz	1912-
William P. Pfeifer, Jr. (Assistant Pastor)	1939-

## SUPERINTENDENTS OF THE SUNDAY SCHOOL

Henry Bender	1832-1844
Henry Hammann	1844-1873
Owen Hagenbuch	1873-1892
Charles D. Stecker	1892-1925
Charles F. Stecker	1925-

## MEETINGS OF SYNOD

Meetings of the Ministerium of Pennsylvania were held in St. John's Church, Easton, Pa., in the years 1804, 1814, 1827, 1836, 1848, 1858, 1865, 1871, 1878, 1902, 1914.

## DELEGATES TO SYNOD

1750—John G. Raup and Conrad Mohlig	1828—Michael Roseberry
1763—John G. Raup	1831—Christian J. Hutter
1772—Johannes Ries	1835—Christian J. Hutter
1773—Friedrich Gewinner	1836—Christian J. Hutter
1774—Adam Hay	1839—Philip Brotzman
1783—William G. Raup	1844—John Bachman
1802—Frederick Gewinner	1846—Philip H. Mattes
1803—Abraham Horn	1848—Leonard Walter
1804—Michael Opp	1849—William Hammond
1805—Johannes Beilsen	1850—George W. Barnet
1807—Frederick König	1851—Henry Hammann
1808—John Barnet	1853—Leonard Walter
1809—M. Shipman	1854—Edward Seip
1810—Mr. Stecker	1855—Peter Seibert
1811—Mr. D. Raup	1856—Enos Lehr
1813—John Brotzman	1857—Edward Seip
1816—M. Horn	1858—Samuel Barron
1817—Mr. Beidelman	1859—Enos Lehr
1819—Christian J. Hutter	1860—Andrew J. Hay
1822—Philip Feine	1861—Peter Seibert
1826—Christian J. Hutter	1862—Jacob Richards
1827—Christian J. Hutter	1863—Peter Seibert and H. L. Mattes

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|---|---------------------------------------|
| 1864—John Richards                      | 1901—C. A. Sandt, Esq.                |
| 1865—Samuel Barron and<br>John J. Bauer | 1902—J. A. Bachman                    |
| 1866—Thomas Daily and<br>H. L. Mattes   | 1903—R. Kolb, Esq.                    |
| 1867—John Abel                          | 1904—O. L. Fehr                       |
| 1868—Alfred Mebus and<br>H. L. Mattes   | 1905—O. L. Fehr                       |
| 1869—H. L. Mattes                       | 1906—Allen Albright                   |
| 1870—Allen Albright and<br>M. Young     | 1907—J. A. Bachman                    |
| 1871—Edward Hilliard                    | 1908—Allen Albright                   |
| 1872—Jacob Heck                         | 1909—Allen Albright                   |
| 1873—Allen Albright                     | 1910—Reuben Kolb                      |
| 1874—James Dinkey                       | 1911—Reuben Kolb                      |
| 1875—Jacob Heck                         | 1912—C. Flemming Sandt<br>Wm. J. Daub |
| 1876—Owen Hagenbuch                     | 1913—C. Flemming Sandt<br>Wm. J. Daub |
| 1877—Allen Albright                     | 1914—Charles D. Stecker               |
| 1878—Jacob Heck                         | 1915—C. Flemming Sandt                |
| 1879—C. Flemming Sandt                  | 1916—Wm. J. Daub                      |
| 1880—C. Flemming Sandt                  | 1917—John A. Bachman                  |
| 1881—Reuben Kolb                        | 1918—Wm. J. Daub                      |
| 1882—Reuben H. Trach                    | 1919—Wm. J. Daub                      |
| 1883—J. Sandt and<br>Jacob Heck         | 1920—Wm. J. Daub                      |
| 1884—W. G. Heller                       | 1921—Wm. J. Daub                      |
| 1885—H. Richards                        | 1922—C. Flemming Sandt                |
| 1886—W. G. Heller                       | 1923—Wm. J. Daub                      |
| 1887—W. G. Heller                       | 1924—Stewart Ackerman                 |
| 1888—W. G. Heller                       | 1925—John A. Bachman                  |
| 1889—W. G. Heller                       | 1926—Charles D. Stecker               |
| 1890—Philip Heck                        | 1927—Lessel Cruickshank               |
| 1891—O. L. Fehr                         | 1928—Henry C. Miles                   |
| 1892—O. L. Fehr                         | 1929—Henry C. Miles                   |
| 1893—O. L. Fehr                         | 1930—Henry C. Miles                   |
| 1894—A. Albright                        | 1931—Henry C. Miles                   |
| 1895—O. L. Fehr                         | 1932—Henry C. Miles                   |
| 1896—C. A. Sandt, Esq.                  | 1934—Stewart Ackerman                 |
| 1897—R. H. Trach                        | 1935—Stewart Ackerman                 |
| 1898—J. A. Bachman                      | 1936—H. C. Miles                      |
| 1899—C. A. Sandt, Esq.                  | 1937—Stewart Ackerman                 |
| 1900—C. A. Sandt, Esq.                  | 1938—Stewart Ackerman                 |
|   | 1939—Stewart Ackerman                 |
|   | 1940—Henry C. Miles<br>Frank O. Moser |



Agreement and Award	}	G-3-319 8/12/1811
Between the Germ. Reformed		
Congregation and the Germ.		
Evang. Lutheran Congreg'n. of Easton		

Agreement indented made the 12th day of August in the year of our Lord one thousand eight hundred and eleven between the German Reformed Congregation of Easton of the one part and the German Evangelical Lutheran Congregation of Easton of the other part.

WHEAREAS, certain controversies unhappily exist between the said parties of and concerning the right, title, interest, use, property or possession which the said parties respectively claim and demand to have of, in, to, or out of two certain lots of ground situate in the Town of Easton in the Borough of Easton in the County of Northampton and Commonwealth of Pennsylvania, which said lots are marked No. 179 and No. 180 in the general plan of the said Town situate on the south side of Ferry Street and containing together one hundred and ten feet in front on the said Street and two hundred and twenty feet in depth on Hamilton Street. Bounded on the north by Ferry Street aforesaid, on the east by Lot No. 178, on the south by an alley, and on the west by Hamilton Street aforesaid; and of and concerning one other lot in the same town situate between Juliana and John Streets containing in length east and west three hundred and fourteen feet and in breadth north and south two hundred and seventy feet. Bounded on the east by Juliana Street on the south by an alley, and on the west by John Street aforesaid; which said several lots are included amongst others in a deed made and executed between John Penn and Richard Penn of the one part and Peter Shnyder, Nicholas Troxsell and Nicholas Kern, Jacob Weygandt, William Roup and Conrad Bittenbender of the other part bearing date the 23rd day of June in the year of our Lord one thousand eight hundred and two. NOW this indenture witnesseth that for the amicable adjustment, settlement and determination of the said controversy and for the reestablishment and preservation of peace and concord between the said parties they the said

parties have agreed and by these present do agree for themselves and their successors respectively each with the other that all matters and things whosoever had made, arisen, moved, or now depending in dispute or controversy between them of and concerning the premises or in any manner relating thereto be submitted to the award, arbitrament, order, judgment, final end and determination of Mordicai Churchman, Daniel Stroud, and George Palmer, Esquires, arbitrators indifferently named, elected and chosen by the said parties or of any two of them so that the said arbitrators or any two of them do make and award, order final determination and judgment in the premises in writing. Indented under their hands and seals or the hands and seals of any two of them who shall make the said award on or before the 12th day of August in the year of our Lord one thousand eight hundred and two and one part thereof deliver or cause to be delivered to the President of the Church Council or Vestry of the said German Reformed Congregation of Easton or to such person as shall be by him authorized in that behalf to require and receive the same, and the other part thereof deliver or cause to be delivered to the President of the Church Council or Vestry of the said German Evangelical Lutheran Congregation of Easton, or to such person as shall be by him authorized in that behalf to require and receive the same on or before the last mentioned. And it is further agreed by and between the said parties for themselves and their successors respectively that the said arbitrators or any two of them shall have full power and authority to order, direct appoint and award such disposition or partition, one or several uses possession and enjoyment of the lots aforesaid, and of any and every part thereof with the appurtenances to and amongst the said parties to be held by the said parties or either of them in common or in severalty as by the said arbitrators or any two of them shall be deemed just and equitable in relation to the merits of the said controversy and the pretensions of the said parties respectively or expedient for the establishment and preservation of harmony, peace and concord between them hereafter and for that purpose to award order direct and appoint all and every such conveyance and conveyances assurance and assurances

release and releases of all or any part of the said lot to be made and executed by the said parties to each other respectively or by one of the said parties to the other or by the trustees named in the before mentioned deed of June 23rd, one thousand eight hundred and two or the survivors or survivor of them or the heirs of the survivor to the said parties or either of them as shall by the said arbitrators or any two of them be deemed and judged expedient or proper in relation to the object aforesaid. And also to award, order appoint and direct the payment of such sum or sums of money by either of the said parties to the other as an equivalent for any such conveyance or assurance if any such conveyance or assurance shall be awarded to be made and at such time and times as on the whole matter shall by the said arbitrators or any two of them be deemed just and equitable. And the parties aforesaid respectively for themselves and their successors do covenant and agree each with the other by these presents that the said parties or either of them will not at any time hereafter revoke the present agreement of submission or the authority hereby given to the said arbitrators, but shall and will in all things acquiesce and submit themselves to the award and arbitrament in the premises; and shall and will well and truly in all things observe, perform, fulfill and keep all and every matter and thing which shall by the said arbitrators or any two of them be lawfully awarded ordered appointed and directed to be done and performed by the said parties respectively in relation to the premises; and shall and will well and truly make execute and deliver or cause to be made executed and delivered all and every such conveyance and conveyances assurance and assurances, release and releases; and shall and will well and truly pay or cause to be all and every such sum and sums of money and at such time and times as shall or may by the said arbitrators or any two of them be lawfully ordered and awarded directed and appointed in this behalf as aforesaid and it is further agreed as aforesaid that the compensation of the arbitrators and the general expenses of the said arbitration shall be defrayed by the said parties in equal proportions; but that each of the said parties shall defray the cost and expenses of witnesses and other evidence produced by them respectively.

In Testimony whereof the said parties hereto have interchangeably affixed the corporate seals of the said corporations, respectively, the day and year first before written.

Sgd: Jacob Arndt, Prest.

Attests: Sgd. Thos Pump, Sec'y.

(seal) : Corporation seal of the German  
Reformed Church at Easton, Pa.

\* \* \* \*

NOTE: Then follows the award of the arbitrators which gives the Juliana Street Property to the Reformed Congregation with the right of the Lutheran members and all those related to them by blood to be buried on the said property, conditioned that such persons pay the necessary charges for burial and gives the Ferry Street property to the Evangelical Lutheran Congregation.



## DEED

Messers Penn  
to  
Peter Schnyder Et Al

Dated June 23, 1802  
Recorded: G-2-402  
Sept. 20, 1802

This indenture made the 23rd day of June in the year of our Lord One Thousand Eight Hundred and Two between the Honorable John Penn of Stoke Poges in the County of Bucks in the Kingdom of Great Britain, Esquires, one of the late Proprietaries of Pennsylvania, and of the three lower Counties of New Castle, Kent and Sussex, now the Delaware State, and the Honorable Richard Penn of Queen Ann Street West in the Parish of St. Mary le Bone in the County of Middlesex in the Kingdom of Great Britain aforesaid, Esquire, brother of the late John Penn who was the other of the late proprietaries of Pennsylvania, and of the three lower Counties now State of Delaware aforesaid by John R. Coates of the City of Philadelphia in the State of Pennsylvania, Esquire, their attorney duly constituted and authorized by letter of attorney under the hands and seals of the said John Penn and Richard Penn legally executed bearing date 27th day of November, 1800, intended to be recorded of the one part and Peter Snyder, Nicholas Droxell, and Nicholas Kern of the Town of Easton, Trustees for the German Reformed congregation in and near the Town of Easton aforesaid and Jacob Weygandt, William Roup and Conrad Bittenbender of the said Town of Easton, trustees for the German Lutheran congregation in and near the Town of Easton aforesaid of the other part, witnesseth: That the said John Penn and Richard Penn by their said attorney for an in consideration of the

sum of Ten Dollars lawful money of the United States unto the said John R. Coates for the use of his said constituents by the said parties of the second part well and truly paid at the execution hereof the receipt whereof is hereby acknowledged, have granted bargained and sold aliened released and confirmed and by these presents do grant bargain and sell alien release and confirm unto the said Peter Schnyder, Nicholas Droxell, Nicholas Kern, Jacob Weygandt, Wiliam Roup and Conrad Bittenbender and to their heirs and assigns three certain lots or pieces of ground situate in the Town of Easton in the Borough of Easton in the County of Northampton—one of them situate on the East Side of Pomfret Street being the two contiguous lots marked in the general plan of the said town No. 70 and 72 containing in breadth together one hundred ten feet and in length or depth two hundred forty feet bounded Southward by a twenty-feet wide alley, Eastward by another twenty-feet wide alley, Northward by lot No. 68, and Westward by Pomfret Street aforesaid (on which lots the said congregations have erected a church and schoolhouse; another of them situate on the east side of Ferry Street, being the two contiguous lots marked in the general plan of said town No. 179 and 180 containing in breadth together on the said Ferry Street one hundred ten feet and in length or depth two hundred twenty feet bounded eastward by lot No. 178 southward by a twenty-feet wide alley westward by Hamilton Street and Northward by Ferry Street aforesaid; and the other of them situate on the east side of John Street containing in breadth east and west three hundred fourteen feet and in length or depth north and south two hundred seventy feet bounded eastward by Juliana Street southward by a twenty-feet wide alley and westward by John Street aforesaid together with all and singular the ways, waters, water courses, rights, liberties, privileges, hereditaments and appurtenances whatsoever thereunto belonging or in any way appertaining and the reversions and remainders, rents, issues and profits thereof and all the estate right title interest property claim and demand whatsoever of them the

said John Penn and Richard Penn respectively in all equity or otherwise howsoever of in and to the same to have and to hold all and singular the premises hereby granted with the appurtenances unto the said Peter Snder, Nicholas Droxell, Nicholas Kern, Jacob Weygandt, William Roup, and Conrad Biddenbenter, their heirs and assigns forever in trust nevertheless as for and concerning the first above described lot of ground as a sit for the church or house of religious worship and schoolhouse erected thereon and such other buildings as may be deemed necessary for the conveniency of the said congregation and as for and concerning the two last above described lots of ground as burial places for the use of the German Reformed and German Lutheran congregations in and near the Town of Easton aforesaid and in confidence that the said Peter Snyder, Nicholas Droxell, Nicholas Kern, Jacob Weygandt, William Roup and Conrad Bittenbender and the survivors and survivor of them and their and his heirs and assigns do and shall permit and suffer all and singular the premises hereby granted and every part thereof and the buildings thereon erected and hereafter to be erected to be at all times forever at the disposal and under the care, regulation and management of the said German Reformed and German Lutheran congregations in and near the Town of Easton aforesaid or under the care, regulation and management of the trustees elders and church wardens of the said religious societies for the time being or a majority of them and to and for no other use intent or purpose whatsoever. And the said John Penn and Richard Penn for themselves their heirs executors and administrators respectively do by their said attorney covenant promise and agree to and with Peter Schnyder, Nicholas Droxell, Nicholas Kern, Jacob Weygandt, William Roup and Conrad Bittenbender their heirs and assigns by these presents that they the said John Penn and Richard Penn and their heirs respectively, all and singular the premises hereby granted with the appurtenances unto the said Peter Snyder, Nicholas Droxell, Nicholas Kern, Jacob Weygandt, William Roup and Conrad Bittenbender their heirs and assigns in trust for the uses aforesaid against them the said John Penn and Richard and their heirs respectively and against all and every other person or persons whatsoever lawfully claiming or to claim by from or under them or any or either of them shall and will warrant and forever

defend by these presents. In Witness Whereof the said parties have hereunto interchangeably set their hands and seals dated the day and year first above written.

Sgd. John Penn (seal)

Richard Penn (seal)

By their attorney:

Sgd: John R. Coates (seal)

Sealed and delivered in the presence of us:

Fredk Beates

Phillip F. Dunn

Received the day of the date of the above written indenture of the above named Peter Snyder, Nicholas Droxell, Nicholas Kern, Jacob Weygandt, William Roup and Conrad Bittenbender, the sum of \$10.00, being the full consideration money above mentioned for the Honorable John Penn and Richd Penn, Esquire. John R. Coates. Witness: Fredk Beates.

The 23 day of June, A. D. 1802, before me the subscriber and mayor of the City of Philadelphia, came the above named John R. Coates and in his own name and in the name of his constituents the above named John Penn and Richard Penn in due form of law acknowledged the above written indenture to be his own act and deed and the act and deed of his said constituents by whom the said John R. Coates done and executed by virtue of a letter of attorney to him for that purpose granted and desired the same might be recorded as such. Witness my hand and seal the day and year aforesaid.

Sgd; Matw Lawler, Mayor (seal)

Recorded the 20th September, 1802.



Messrs. Penn	}	
to the		
German Evangelical		H-3-70
Lutheran Congregation of Easton		June 3, 1812

Conveys Lots Nos. 179 and 180, being one hundred ten feet on Ferry Street and of that width two hundred twenty feet in depth.

\* \* \* \*

James C. Wilhelm and Mary,	}	
his wife, to the		
German Evangelical		G-5-1
Lutheran Congregation of Easton		March 25, 1830

This deed conveys Lots Nos. 177 and 178, it being 120 feet on Ferry Street and of that width in depth two hundred twenty feet.

\* \* \* \*

Jacob Kern, to the	}	
German Evangelical Lutheran		H-5-128
Congregation and to the		
German Reformed Congregation at Easton		May 15, 1832

This conveys the Juliana Street Property to the Reformed Congregation and the Ferry Street property to the Luther Congregation in accordance with the award of the arbitrators.

The German Evangelical	}	
Lutheran Congregation of		
Easton, to		H-5-130
The German Reformed		10/6/32
Congregation of Easton		\$1500

Gives Nos. 70 and 72 to Reformed.

Abraham Labar Et Al  
and  
Trustees of the United  
Congregations in Easton

} Recorded: C-1-187  
March 19, 1774

ARTICLES OF AGREEMENT, made and concluded upon at Easton in the County of Northampton and Province of Pennsylvania the 19th day of March, Anno 1774, between the two German Protestant congregations in Easton aforesaid to wit: the Lutheran and Presbyterian congregations in manner and form following, that is to say, First: That the members of both said congregations do agree to build a church together jointly for the use of said congregations in Easton aforesaid upon two lots where the German Schoolhouse now stands, viz. on lot No. 70 and 72 on the following foundation, viz: that any other Protestant preacher or minister of the Gospel shall have liberty to do publick worship in the said church at any time when the preacher or minister of the said Lutheran and Presbyterian congregations does not do publick worship therein provided they have leave granted them from the Trustees or elders for the time being of both said congregations and provided also that no other preacher or minister or congregation or any other person whatsoever shall have any title claim or demand whatsoever to the said church but only the said two Lutheran and Presbyterian Easton congregations. Second: It is agreed upon by both said congregations that if hereafter it shall appear to them that the church now intended to be build shaould be too small to contain the members of both said congregations, that the said church shall be valued and appraised by indifferent and impartial men to be chosen by the members of both said congregations and to whatever of the said congregations lot of the said church shall happen, do promise and agree to and with the other congregation to pay to them the one-half of the said valuation of cash towards building another church. Thirdly: The members of both said Lutheran and Presbyteriban Easton congregations do choose and appoint Abraham Labar, Lewis Kanouse, Christopher Bittendbinder, John Simon, Henry Barnet, and Matthias Miller to be Trustees in order to build and finish

the said church, hereby giving them said trustees full power and authority to agree with all the workmen and to find all materials fit for the said building, and the carrying on the same for which purpose we the members of both said congregations do hereby promise and agree to and with the said trustees to assist them in cash and all other necessarys according to our circumstances at what time the same shall be demanded of us until such time as the said church is completely erected and finished. And we do further agree with one another, that all and every the articles herein mentioned shall be observed and kept firmly as herein set forth, and we do also agree that this article of agreement shall be subscribed by the before named six trustees in the name and on the behalf of both said congregations and afterwards duly acknowledge and recorded in the Recorder's Office at Easton in the County aforesaid the day and year above written.

Signed:

Abraham Labar	(seal)
Ludwig Kanous	(seal)
Christopher Bittenbinder	(seal)
Johannes Simon	(seal)
Henry Barnet	(seal)
Mathias Miller	(seal)

Witnesses per Peter Kachlein  
Herman Shnyder

Memo.: The 19th day of March, 1774, before me, Peter Kachlein, Esq., one of His Majesties Justices of the Peace in and for the County of Northampton, came the above named Abraham Lowar, Lewis Kanus, Christopher Bittenbinder, John Simmon, Henry Bernt, and Mattis Miller, and acknowledge the above written indenture to be their act and deed and desired the same might be recorded as their deed. Witness my hand and seal the day and year above said.

Signed: Peter Kachline (seal)

Recorded the 20th day of April, Anno 1775.

## DEED

Messrs Penn	}	
to the		G-3-261
German Evangel. Lutheran		
Congregation		10/15/1810
of Easton		

THIS INDENTURE, made the 15th day of October in the year of our Lord One Thousand Eight Hundred and Ten between the Honorable John Penn of Stoke Poges in the County of Bucks in the Kingdom of Great Britain, Esquire, one of the late Proprietaries of Pennsylvania and of the three Lower Counties of New Castle, Kent in Sussex, now the Delaware State, and the Honorable Richard Penn of Queen Ann Street West, in the Parish of St. Mary Le Bone in the County of Middlesex in the Kingdom of Great Britain, aforesaid, Esquire, brother of the late John Penn, who was the other of the late Proprietaries of Pennsylvania, and of the three Lower Counties, now State of Delaware aforesaid, by John R. Coates of the City of Philadelphia in the State of Pennsylvania, Esquire, their Attorney duly constituted and authorized by letter of Attorney under the hands and seals of the said John Penn and Richard Penn legally executed, bearing date the 27th day of November in the year of our Lord One Thousand Eight Hundred, of the one part, and the Corporation known by the name Stile and title of the German Evangelical Lutheran Congregation of Easton, of the other part, WITNESSETH:

That the said John Penn and Richard Penn, by their said Attorney, for and in consideration of the sum of Forty-six Dollars and Eighty-Nine Cents (\$46.89), lawful money of the United States unto the said John R. Coates for the use of his said constituents at or before the sealing and delivery hereof by the German Evangelical Lutheran Congregation of Easton well and truly paid, the receipt whereof is hereby acknowledged, have granted, bargained, and sold, aliened, enfeoffed, released and confirmed, and by these presents do grant, bargain, sell, alien, enfeoff, release and confirm unto the German Evangelical Lutheran Congregation of Easton, their successors and assigns, a



certain lot or piece of ground whereon is erected the parsonage belonging to the said Corporation situate at the Southeast corner of Northampton Street and Fermor Street in the Town of Easton, in the Borough of Easton, in the County of Northampton in Pennsylvania, being the lot marked in the general plan of the said Town of Easton, No. 9, containing in breadth on the said Northampton Street sixty feet and in length or depth on the said Fermor Street two hundred and twenty feet; BOUNDED eastward by lot marked in the said plan, No. 10, southward by a twenty-feet wide alley, westward by Fermor Street aforesaid, and Northward by the said Northampton Street;

Together with all and singular the ways, waters, water courses, rights, liberties, privileges, hereditaments and appurtenances whosoever thereunto belonging or in any wise appertaining, and the reversions, remainders, rents, issues and profits thereof, and all the estate, right, title, interest, property, claims and demands whatsoever of them, the said John Penn and Richard Penn respectively, in law, equity or otherwise howsoever, of, in and to the same,

TO HAVE AND TO HOLD the said described lot or piece of ground, hereditaments and premises hereby granted with the appurtenances unto the German Evangelical Lutheran Congregation of Easton, their successors and assigns, to and for the only proper use and behoof of the German Evangelical Lutheran Congregation of Easton, their successors and assigns forever.

AND the said John Penn and Richard Penn, for themselves, their heirs, executors and administers respectively, do, by their said Attorney, covenant, promise and agree to and with the German Evangelical Lutheran Congregation of Easton, their successors and assigns, by these presents, that they, the said John Penn and Richard Penn and their heirs respectively, the said described lot or piece of ground, hereditaments and premises, hereby granted, with the appurtenances unto the German Evangelical Lutheran Congregation of Easton, their successors and assigns, against them, the said John Penn and Richard Penn and their heirs respectively, and against all and every other person or persons whatsoever lawfully claiming or to claim by, from, or under them, or any or either of them, shall and will warrant and forever defend by these presents.

IN WITNESS WHEREOF, the said parties have interchangably set their hands and seals hereunto. Dated the day and year first above written.

Sgd: John Penn (seal)

Richard Penn (seal)

By their attorney:

Sgd: John R. Coates (seal)

Sealed and delivered in the presence of us:

Fredk Beates

Peter Wagner, Jun.

Received the day of the date of the above written indenture of German Evangelical Luther Congregation of Easton, the sum of Forty-six Dollars and Eighty-nine Cents, being the full consideration money above mentioned.

For J. and R. Penn,

Sgd: John R. Coates

Witness:

Fredk Beates

Peter Wagner, Jun.

On the first day of November, Ao. Di. Eighteen Hundred and Ten, before me, the subscriber, one of the Judges of the Court of Common Pleas in and for Philadelphia County, came the above named John R. Coates, and in his own name and in the name of his constituents, the above-named John Penn and Richard Penn, in due form of law acknowledged the above indenture to be his own act and deed and the act and deed of his said constituents, by him the said John R. Coates, done and executed by virtue of a letter of attorney to him for that purpose granted, and desired the same may be recorded as such.

WITNESS my hand and seal the day and year aforesaid.

Sgd. Jno Geyer (seal)

Recorded the 19th day of December, A. D. 1811.

## HOW TO MAKE A BEQUEST FOR THE BENEFIT OF THE CHURCH

Under the Laws of Pennsylvania, it is provided that no estate, real or personal, shall be devised or bequeathed to a church, unless the Deed or Will be attested by two creditable, and at the time, disinterested witnesses, at least one month before the death of the testator. This provision of the law should be carefully complied with, as a violation of it will make the bequest null and void. If the Will is executed one month before the death of the testator, and attested by two disinterested witnesses, the following form of bequest would be sufficient:

"I give and bequeath to St. John's Evangelical Lutheran Congregation of Easton, Pa., its successors and assigns the sum of \$....., to constitute part of the Endowment Fund, created for the ordinary expenses of the work of that Congregation."

A living Endowment has been suggested. Mr. W. Henry Michler acted on this suggestion some years ago and took out Building and Loan shares and on the maturity of the same the amount of \$500.00 was paid into the Endowment Fund. Persons doing this have the knowledge that the amount is paid in and that no inheritance taxes will dissipate some of the bequest.





















